Al-Athar Al-Hisaan Fi Takfir Al-A'yyan

EXEMPLARY NARRATIONS ON EXCOMMUNICATING INDIVIDUALS

BY AQIDAT AL-TAWHID

Introduction

In the name of Allah, the Most Gracious, the Most Merciful. All praise is due to Allah, Lord of the worlds, and peace and blessings be upon our Prophet Muhammad, his family, and all of his companions.

To proceed: This is a good compilation concerning the issue of declaring specific individuals as kafir (takfir al-mu'ayyan) and their misguidance according to the Imams of the Salaf and the Shaykhs of the Sunnah. This is without the conditions of specific proof (hujjah) that some of those who oppose them have stipulated, such as the removal of doubts and opposition based on the individual's circumstances, as Ibn Hazm determined and most of those claiming to follow the Salaf in our time have followed him in.

Merely reading these narrations reveals that the issue of declaring specific individuals as kafir, especially when the ruling is clear and the matter is evident with Allah's overwhelming proof, is an original principle of truth according to them. It is not an innovation in the religion nor a reprehensible statement. And Allah is the Grantor of success.

May Allah, the Most Generous, reward the students of this course for their efforts, and may He accept from us and from them righteous deeds. May Allah utilize us and them in what pleases Him. Indeed, He is the Most Merciful. All praise is due to Allah, Lord of the worlds.

Written by His servant, al-Kathiri - may Allah rectify him.

The Author, The Sheikh Abu 'Abd Allah Ibn Battah - may Allah have mercy on him - said:

حَدَّثَنِي أَبُو جَعْفَرِ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ بُدَيْلٍ، قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ زِيَادِ بْنِ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرٍ الْمَخْزُومِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: جَاءَ مُشْرِكُوا قُرَيْشٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَاصَمُوهُ فِي الْقَدَرِ، فَنَزَلَتْ {يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ} [القمر: ٤٩]

1 - Abu Ja'far Ibn al-'Ala' narrated to me, saying: Ahmad Ibn Budayl narrated to us, saying: Wakee' narrated to us, saying: Sufyan narrated to us, from Ziyad Ibn Isma'il, from Muhammad Ibn 'Abbad Ibn Ja'far al-Makhzumi, from Abu Hurayrah, who said: **The polytheists of Quraysh came to the Prophet - may Allah's peace and blessings be upon him - and argued with him about predestination.** So, the verse was revealed: "On the Day they are dragged on their faces into the Fire, [it will be said], "Taste the touch of Saqar! Indeed, We have created everything according to a measure." [Surah al-Qamar: 48-49]

حَدَّثَنَا أَبُو بَكْرٍ السَّرَّاجُ، قَالَ: حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا كَهْمَسُ بْنُ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، قَالَ: كَانَ أَوَّلُ مَنْ تَكَلَّمَ فِي الْقَدَرِ مَعْبَدٌ الْجُهَنِيُّ، فَخَرَجْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ نُرِيدُ مَكَّةَ، فَقُلْتُ: لَوْ لَقِينَا أَحَدًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْنَاهُ عَمَّا يَقُولُ هَؤُلَاءِ الْقَوْمُ، فَلَقِينَا عَبْدَ اللَّهِ بْنَ عُمَرَ، فَاكْتَنَفْتُهُ أَنَا وَصَاحِبِي، [٥٥] أَحَدُنَا عَنْ يَمِينِهِ وَالْآخَرُ عَنْ شِمَالِهِ، فَعَلِمْتُ أَنَّهُ سَيَكِلُ الْمَسْأَلَةَ إِلَيَّ، فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ، إِنَّهُ قَدْ ظَهَرَ قِبَلَنَا نَاسٌ يَتَقَفَّرُونَ هَذَا الْعِلْمَ وَيَطْلُبُونَهُ، وَيَزْعُمُونَ أَنْ لَا قَدَرَ، إِنَّمَا الْأَمْرُ أُنُفٌ قَالَ: فَإِذَا أُلْقِيتَ أُولَئِكَ فَأَخْبِرْهُمْ أَنِّي مِنْهُمْ بَرِيءٌ وَأَنَّهُمْ مِنِّي بَرَاءٌ، وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ لِأَحَدِهِمْ مِثْلَ أُحُدٍ ذَهَبًا فَأَنْفَقَهُ فِي سَبِيلِ اللَّهِ، مَا قَبِلَ مِنْهُ شَيْئًا حَتَّى يُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ، ثُمَّ قَالَ: حَدَّثَنَا عُمَرُ بْنُ الْخَطَّابِ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذْ أَقْبَلَ رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، وَذَكَرَ حَدِيثَ الْإِيمَانِ بِطُولِهِ إِلَى قَوْلِهِ: «فَمَا الْإِيمَانُ» قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ وَحْدَهُ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَبِالْبَعْثِ بَعْدَ الْمَوْتِ، وَالْجَنَّةِ وَالنَّارِ، وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ»، قَالَ: صَدَقْتَ " وَذَكَرَ تَمَامَ الْحَدِيثِ بِطُولِهِ، أَنَا اخْتَصَرْتُهُ

2 - Abu Bakr al-Sarraj narrated to us, saying: Ziyad Ibn Ayyub narrated to us, saying: Yazid Ibn Harun narrated to us, saying: Kahmas Ibn al-Hasan informed us, from 'Abdullah Ibn Buraydah, from Yahya Ibn Ya'mar, who said: **The first person to speak about predestination was Ma'bad al-Juhani**. So, Humayd Ibn 'Abd al-Rahman and I went out intending to go to Mecca. I said: "If only we could meet one of the companions of the Prophet - may Allah's peace and blessings be upon him - **and ask him about what these people are saying.**" So, we met 'Abdullah Ibn 'Umar. I and my companion sat with him, one of us on his right and the other on his left. I knew that he would direct the question to me, so I said: "O Abu 'Abd al-Rahman, **indeed, there have appeared before us people who are delving into this knowledge and seeking it, and they claim that there is no predestination, rather the matter is merely undecided (i.e. not pre-decreed)**..." He said: "So, when you meet those people, tell them that I am innocent of them and they are innocent of me. By the One in Whose Hand is my soul, if one of them had gold equivalent to Mount Uhud and spent it in the cause of Allah, it would not be accepted from him until he believes in predestination, its good and its evil." Then he said: "Umar Ibn al-Khattab narrated to us, saying: While we were with the Messenger of Allah - may Allah's peace and blessings be upon him - a man with very white hair came to him and mentioned the hadith of faith in its entirety until he said: 'So, what is faith?' He said: 'That you believe in Allah alone, His angels, His books, His messengers, the resurrection after death, Paradise, Hellfire, and predestination, its good and its evil.' He said: 'You have spoken the truth.'" And he mentioned the rest of the hadith in its entirety, I have shortened it.

حَدَّثَنَا أَبُو جَعْفَرِ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَسَنِ الْهَاشِمِيُّ، قَالَ: حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، ح وَحَدَّثَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ خَلَفٍ، قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عَبْدِ الْأَعْلَى بْنِ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ، قَالَ: خَطَبَنَا عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ بِالْجَابِيَةِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، فَلَمَّا أَتَى عَلَى مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ، وَالْجَاثَلِيقُ بَيْنَ يَدَيْهِ، قَالَ بِقَمِيصِهِ فَنَفَضَهُ وَقَالَ: بركست بركست، فَقَالَ عُمَرُ: مَا يَقُولُ عَدُوُّ اللَّهِ؟ فَقَالُوا: لَمْ يَقُلْ شَيْئًا، ثُمَّ أَعَادَهَا فَتَشَهَّدَ فَقَالَ: مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ، فَقَالَ الْجَاثَلِيقُ بِقَمِيصِهِ فَنَفَضَهُ وَقَالَ: بركست بركست، فَقَالَ عُمَرُ: مَا يَقُولُ عَدُوُّ اللَّهِ؟ قَالُوا: يَزْعُمُ أَنَّ اللَّهَ عَزَّ وَجَلَّ يَهْدِي وَلَا يُضِلُّ، فَقَالَ عُمَرُ: كَذَبْتَ [١٣٠] يَا عَدُوَّ اللَّهِ، بَلِ اللَّهُ عَزَّ وَجَلَّ خَلَقَكَ وَهُوَ أَضَلَّكَ، وَهُوَ يُدْخِلُكَ النَّارَ إِنْ شَاءَ اللَّهُ، وَاللَّهِ لَوْلَا لَوْثُ عَهْدٍ لَكَ لَضَرَبْتُ عُنُقَكَ، ثُمَّ قَالَ عُمَرُ: إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا خَلَقَ آدَمَ عَلَيْهِ السَّلَامُ نَثَرَ ذُرِّيَّتَهُ فِي يَدِهِ، فَكَتَبَ أَهْلَ الْجَنَّةِ وَأَعْمَالَهُمْ، وَأَهْلَ النَّارِ وَأَعْمَالَهُمْ، وَقَالَ: هَذِهِ لِهَذِهِ، وَهَذِهِ لِهَذِهِ، فَتَفَرَّقَ " النَّاسُ يَوْمَئِذٍ وَهُمْ لَا يَخْتَلِفُونَ فِي الْقَدَرِ

3 - Abu Ja'far Ibn al-'Ala' narrated to us, saying: 'Abdullah Ibn al-Hasan al-Hashimi narrated to us, saying: 'Affan narrated to us, saying: Hammad Ibn Salamah narrated to us. And Abu 'Ali Muhammad Ibn Yusuf narrated to us, saying: 'Abd al-Rahman Ibn Khalaf narrated to us, saying: Hajjaj Ibn Minhal narrated to us, saying: Hammad Ibn Salamah narrated to us, from Khalid al-Hadha', from 'Abd al-A'la Ibn 'Abdullah Ibn 'Amir, from 'Abdullah Ibn al-Harith Ibn Nawfal, who said: "Umar Ibn al-Khattab - may Allah be pleased with him - delivered a sermon in al-Jabiyah. He praised Allah and extolled Him. When he reached the verse, 'Whoever Allah guides - none can misguide; and whoever He sends astray - for him there is no guide,' while the patriarch was before him, he (the patriarch) pulled at his shirt and said, 'Cursed, cursed!' Umar said, 'What is the enemy of Allah saying?' They said, 'He didn't say anything.' Then he (Umar) repeated it, bearing witness and saying, 'Whoever Allah guides - none can misguide; and whoever He sends astray - for him there is no guide.' The patriarch pulled at his shirt again and said, 'Cursed, cursed!' Umar said, 'What is the enemy of Allah saying?' **They said, 'He claims that Allah - Exalted and Majestic is He - guides but does not send astray.' Umar said, 'You lie, O enemy of Allah! Rather, Allah - Exalted and Majestic is He - created you and He is the One who led you astray, and He will admit you to the Fire if He wills! By Allah, were it not for the covenant I have with you, I would strike your neck!'** Then Umar said, 'Indeed, when Allah - Exalted and Majestic is He - created Adam - peace be upon him - He gathered his progeny in His Hand and wrote down the people of Paradise and their deeds, and the people of the Fire and their deeds. And He said, 'These are for this, and these are for this.' So, the people dispersed that day, and they do not differ regarding predestination.'"

حَدَّثَنَا أَبُو عَلِيٍّ مُحَمَّد بْنُ أَحْمَدَ بْنِ إِسْحَاقَ الصَّوَّافُ قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ بِشْرُ بْنُ مُوسَى قَالَ: حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، ح، وَحَدَّثَنَا عَبْدُ [١٥٣] الْحَمِيدِ بْنُ سُلَيْمَانَ، عَنْ أَبِي حَازِمٍ، قَالَ: ذُكِرَ عِنْدَ ابْنِ عُمَرَ قَوْمٌ يُكَذِّبُونَ بِالْقَدَرِ، فَقَالَ: «لَا تُجَالِسُوهُمْ وَلَا تُسَلِّمُوا عَلَيْهِمْ، وَلَا تَعُودُوهُمْ، وَلَا تَشْهَدُوا جَنَائِزَهُمْ، وَأَخْبِرُوهُمْ أَنِّي مِنْهُمْ بَرِيءٌ، وَأَنَّهُمْ مِنِّي بَرَاءٌ، وَهُمْ مَجُوسُ هَذِهِ الْأُمَّةِ

4 - Abu 'Ali Muhammad Ibn Ahmad Ibn Ishaq al-Sawwaf narrated to us, saying: Abu 'Ali Bishr Ibn Musa narrated to us, saying: Sa'id Ibn Mansur narrated to us. And 'Abd al-Hamid Ibn Sulayman narrated to us, from Abu Hazim, who said: **"Some people who denied predestination** were mentioned in the presence of Ibn 'Umar. He said, **'Do not sit with them, do not greet them with peace, do not visit them, and do not attend their funerals. And inform them that I am innocent of them, and they are innocent of me, and they are the Magians of this Ummah."**

حَدَّثَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ خَلَفٍ، قَالَ: حَدَّثَنَا حَجَّاجٌ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْمُحَبَّرِ، عَنْ نَافِعٍ، قَالَ: قَالَ عَبْدُ اللَّهِ يَعْنِي ابْنَ عُمَرَ: «إِذَا لَقِيتَ أَهْلَ الْقَدَرِ، فَأَخْبِرْهُمْ أَنَّ عَبْدَ اللَّهِ إِلَى اللَّهِ مِنْهُمْ بَرِيءٌ، وَأَنَّهُمْ مِنْهُ بَرَاءٌ، وَلَا تُصَلُّوا عَلَى جَنَائِزِهِمْ، وَلَا [١٥٤] تَعُودُوا مَرْضَاهُمْ، وَلَا تَشْهَدُوا مَوْتَاهُمْ»

5 - Abu 'Ali Muhammad Ibn Yusuf narrated to us, saying: 'Abd al-Rahman Ibn Khalaf narrated to us, saying: Hajjaj narrated to us, saying: Muhammad Ibn 'Abd al-Rahman Ibn al-Muhabbar narrated to us, from Nafi', who said: "'Abdullah - meaning Ibn 'Umar - said: **'If you meet the people of predestination denial, then inform them that 'Abdullah is innocent of them before Allah, and that they are innocent of him. Do not pray over their funerals, do not visit them when they are sick, and do not witness their deaths.'"**

حَدَّثَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ عَلِيِّ بْنِ الْعَلَاءِ الْجُوزَجَانِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الْوَرَّاقُ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ أَبِي الزُّبَيْرِ قَالَ: كُنَّا نَطُوفُ مَعَ طَاوُسٍ فَمَرَرْنَا بِمَعْبَدٍ الْجُهَنِيِّ، قَالَ: فَقِيلَ لِطَاوُسٍ: هَذَا مَعْبَدٌ الَّذِي يَقُولُ فِي الْقَدَرِ قَالَ: فَقَالَ لَهُ طَاوُسٌ: أَنْتَ الْكَاذِبُ عَلَى اللَّهِ عَزَّ وَجَلَّ بِمَا لَا تَعْلَمُ؟ قَالَ: فَقَالَ: يُكْذَبُ عَلَيَّ، قَالَ: فَدَخَلْنَا عَلَى ابْنِ عَبَّاسٍ، فَقَالَ لَهُ طَاوُسٌ: يَا أَبَا عَبَّاسٍ، «الَّذِينَ يَقُولُونَ فِي الْقَدَرِ، قَالَ: أَرُونِي بَعْضَهُمْ، قَالَ: صَانِعٌ مَاذَا؟ قَالَ: «أُدْخِلُ يَدِي فِي رَأْسِهِ ثُمَّ أَدَقُّ عُنُقَهُ»

6 - Abu 'Abd Allah Ahmad Ibn 'Ali Ibn al-'Ala' al-Jawzajani narrated to us, saying: 'Abd al-Wahhab al-Warraq narrated to us, saying: Yazid Ibn Harun narrated to us, saying: Yahya Ibn Sa'id narrated to us, from Abu al-Zubayr, who said: "We were performing Tawaf (circumambulation of the Ka'bah) with Tawus when we passed by Ma'bad al-Juhani. It was said to Tawus, **'This is Ma'bad, the one who speaks about predestination.'** Tawus said to him, **'Are you lying about Allah - Exalted and Majestic is He - with what you do not know?'** He said, 'They are lying about me.' So, we entered upon Ibn 'Abbas. Tawus said to him, 'O Abu 'Abbas, those who speak about predestination...' He said, 'Show me some of them.' He said, 'What will you do?' He said, **'I will put my hand in his head and then break his neck.'"**

حَدَّثَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الصَّوَّافِ قَالَ: حَدَّثَنَا بِشْرُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، قَالَ: ذُكِرَ الْقَدَرِيَّةُ عِنْدَ ابْنِ عَبَّاسٍ قَالَ: «إِنْ كَانَ فِي الْبَيْتِ أَحَدٌ مِنْهُمْ فَأَرُونِيهِ آخُذُ بِرَأْسِهِ»

7 - Abu 'Ali Muhammad Ibn Ahmad Ibn al-Sawwaf narrated to us, saying: Bishr Ibn Musa narrated to us, saying: Sa'id Ibn Mansur narrated to us, saying: Sufyan narrated to us, from 'Amr Ibn Dinar, who said: **"The Qadariyyah (predestination deniers) were mentioned** in the presence of Ibn 'Abbas. He said, **'If there is one of them in the house, then show him to me so I can grab him by the head.'"**

حَدَّثَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ يُوسُفَ الْبَيِّعُ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ خَلَفٍ، قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ مُجَاهِدٍ، قَالَ: أَتَيْتُ ابْنَ عَبَّاسٍ بِرَجُلٍ مِنْ هَذِهِ الْمُفَوَّضَةِ فَقُلْتُ: يَا ابْنَ عَبَّاسٍ هَذَا رَجُلٌ يُكَلِّمُكَ فِي الْقَدَرِ قَالَ: أَدْنِهِ مِنِّي، فَقُلْتُ: هُوَ ذَا هُوَ، فَقَالَ: أَدْنِهِ فَقُلْتُ: هُوَ ذَا هُوَ تُرِيدُ أَنْ تَقْتُلَهُ؟ قَالَ: «إِي وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ أَدْنَيْتَهُ [١٥٨] مِنِّي لَوَضَعْتُ يَدَيَّ فِي عُنُقِهِ، فَلَمْ يُفَارِقْنِي حَتَّى أَدُقَّهَا»

8 - Abu 'Ali Muhammad Ibn Yusuf al-Bayya' narrated to us, saying: 'Abd al-Rahman Ibn Khalaf narrated to us, saying: Hajjaj Ibn Minhal narrated to us, saying: Hammad narrated to us, from Sulayman al-Taymi, from Mujahid, who said: "I came to Ibn 'Abbas with a man from these Mufawwidah (those who delegate Allah's attributes to creation) and said**, 'O Ibn 'Abbas, this man wants to speak to you about predestination.'** He said**, Bring him closer to me.'** I said, **'Here he is.'** He said, 'Bring him closer.' I said, "**Here he is, Do you want to kill him?'** He said, '**Yes, by the One in Whose Hand is my soul, if you brought him closer to me, I would put my hand on his neck and would not leave him until I broke it."**

حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ بَكْرٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا [١٦١] عَمْرُو بْنُ عُثْمَانَ، قَالَ: حَدَّثَنَا بَقِيَّةُ، عَنْ أَبِي عَمْرٍو، قَالَ: حَدَّثَنِي الْعَلَاءُ بْنُ الْحَجَّاجِ، عَنْ مُحَمَّدِ بْنِ عُبَيْدٍ الْمَكِّيِّ، قَالَ: قِيلَ لِابْنِ عَبَّاسٍ: إِنَّ رَجُلًا قَدِمَ عَلَيْنَا يُكَذِّبُ بِالْقَدَرِ، فَقَالَ: دُلُّونِي عَلَيْهِ، وَهُوَ يَوْمَئِذٍ أَعْمَى، فَقَالُوا: وَمَا تَصْنَعُ بِهِ؟ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَئِنِ اسْتَمْكَنْتُ مِنْهُ لَأَعَضَّنَّ أَنْفَهُ حَتَّى أَقْطَعَهُ، وَلَئِنْ وَقَعَتْ رَقَبَتُهُ فِي يَدَيَّ لَأَدُقَّنَّهَا» وَذَكَرَ بَاقِيَ الْحَدِيثِ

9 - Abu Bakr Muhammad Ibn Bakr narrated to us, saying: Abu Dawud narrated to us, saying: 'Amr Ibn 'Uthman narrated to us, saying: Baqiyyah narrated to us, from Abu 'Amr, who said: "Al-'Ala' Ibn al-Hajjaj narrated to me, from Muhammad Ibn 'Ubayd al-Makki, who said: 'It was said to Ibn 'Abbas, **"Indeed, a man has come to us who denies predestination."** He said, "Direct me to him," and he was blind that day. They said, **"And what will you do with him?"** He said, **"By the One in Whose Hand is my soul, if I could get hold of him, I would bite his nose until I severed it. And if I could get hold of his neck, I would surely break it,"** and he mentioned the rest of the hadith.'"

حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّد بْنُ بَكْرٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا زِيَادُ بْنُ يَحْيَى الْحَسَّانِيُّ، قَالَ: حَدَّثَنَا عَبْدُ رَبِّهِ بْنُ بَارِقٍ، قَالَ: حَدَّثَنِي خَالِي زُمَيْلُ بْنُ سِمَاكٍ، سَمِعَ أَبَاهُ، يُحَدِّثُ، وَلَقِيَ ابْنَ عَبَّاسٍ بِالْمَدِينَةِ قَالَ: جَاءَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ فِي ثَلَاثَةِ نَفَرٍ يَتَمَاشَوْنَ، فَقَالُوا: هِي يَا ابْنَ عَبَّاسٍ، حَدِّثْنَا عَنِ الْقَدَرِ، قَالَ: فَأَدْرَجَ كُمَّ قَمِيصِهِ حَتَّى بَدَا مَنْكِبُهُ ثُمَّ قَالَ: لَعَلَّكُمْ تَتَكَلَّمُونَ فِيهِ؟ قَالُوا: لَا، قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ عَلِمْتُ أَنَّكُمْ «تَتَكَلَّمُونَ فِيهِ لَضَرَبْتُكُمْ بِسَيْفِي هَذَا مَا اسْتَمْسَكَ فِي يَدِي

10 - Abu Bakr Muhammad Ibn Bakr narrated to us, saying: Abu Dawud narrated to us, saying: Ziyad Ibn Yahya al-Hassani narrated to us, saying: 'Abd Rabbih Ibn Bariq narrated to us, saying: "My maternal uncle, Zuhayl Ibn Simak, narrated to me, having heard his father narrate, and he met Ibn 'Abbas in Medina. He said: 'Abdullah Ibn 'Abbas came with three people who were walking together. They said, "O Ibn 'Abbas, **tell us about predestination**." He pulled up the sleeve of his garment until his shoulder appeared, then said, "Perhaps you are speaking about it?" They said, "No." He said, **"By the One in Whose Hand is my soul, if I knew that you were speaking about it, I would strike you with this sword of mine as long as it remained in my hand."'"**

حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّد بْنُ بَكْرٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ مُسْلِمٍ، عَنْ مُجَاهِدٍ، قَالَ: أَتَيْتُ ابْنَ عَبَّاسٍ بِرَجُلٍ مِنَ الْمُفَوَّضَةِ فَقُلْتُ: يَا أَبَا عَبَّاسٍ هَذَا رَجُلٌ مِنَ الْمُفَوَّضَةِ فَقَالَ: أَدْنِهِ مِنِّي، قُلْتُ: سُبْحَانَ اللَّهِ، لِمَهْ أَتَقْتُلُهُ؟ قَالَ: إِي وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ أَدْنَيْتَهُ مِنِّي لَوَضَعْتُ يَدَيَّ فِي عُنُقِهِ، فَلَمْ أَدَعْهَا حَتَّى أَكْسَرَهَا

11 - Abu Bakr Muhammad Ibn Bakr narrated to us, saying: Abu Dawud narrated to us, saying: Musa Ibn Isma'il narrated to us, saying: Hammad narrated to us, from Muslim, from Mujahid, who said: "I came to Ibn 'Abbas with a man from the Mufawwidah and said, 'O Abu 'Abbas, **this is a man from the Mufawwidah**.' He said, 'Bring him closer to me.' I said, 'Glory be to Allah! Why? Do you want to kill him?' He said, **'Yes, by the One in Whose Hand is my soul, if you brought him closer to me, I would put my hand in his neck.' I did not leave him until I broke it."**

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا أَبُو شِهَابٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي الزُّبَيْرِ، قَالَ: كُنْتُ أَنَا وَطَاوُسٌ، فِي الْمَسْجِدِ فَإِذَا نَحْنُ بِمَعْبَدٍ الْجُهَنِيِّ فَقُلْتُ: هَذَا مَعْبَدٌ الَّذِي يَقُولُ فِي الْقَدَرِ؟ فَقَالَ طَاوُسٌ: أَنْتَ الْمُفْتَرِي عَلَى اللَّهِ الْقَائِلُ مَا لَا تَعْلَمُ، فَقَالَ: يُكْذَبُ عَلَيَّ، قَالَ: فَدَخَلْنَا عَلَى ابْنِ عَبَّاسٍ فَأَخْبَرَنَاهُ بِقَوْلِهِمْ، فَقَالَ: وَيْحَكُمْ، دُلُّونِي عَلَى بَعْضِهِمْ، فَقُلْنَا: مَا أَنْتَ صَانِعٌ بِهِ؟ قَالَ: ««وَالَّذِي نَفْسِي بِيَدِهِ لَئِنْ أَخَذْتُ أَحَدَهُمْ لَأَجْعَلَنَّ يَدَيَّ فِي رَأْسِهِ ثُمَّ لَأَدُقَّنَّ عُنُقَهُ

12 - Muhammad Ibn Bakr narrated to us, saying: Abu Dawud narrated to us, saying: Ahmad Ibn Yunus narrated to us, saying: Abu Shihab narrated to us, from Yahya Ibn Sa'id, from Abu al-Zubayr, who said: "Tawus and I were in the mosque when we saw Ma'bad al-Juhani. I said, **'This is Ma'bad, the one who speaks about predestination.'** Tawus said, 'You are the slanderer of Allah by saying what you do not know!' He said, 'They are lying about me.' So, we entered upon Ibn 'Abbas and informed him of their words. He said, 'Woe to you! Direct me to some of them.' We said, 'What will you do with him?' He said, **'By the One in Whose Hand is my soul, if I were to seize one of them, I would thrust my hand into his head and then break his neck.'"**

حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ بَكْرٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ، قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ، عَنْ سُلَيْمَانَ بْنِ حُمَيْدٍ، أَنَّهُ كَانَ جَالِسًا مَعَ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ، فَحَدَّثَهُمْ عَنِ " امْرَأَةٍ، قَدِمَتْ مِنَ الْمَجُوسِ وَمَعَهَا ابْنٌ لَهَا، فَأَسْلَمَتْ وَحَسُنَ إِسْلَامُهَا، فَكَبِرَ ابْنُهَا فَكَذَّبَ بِالْقَدَرِ وَدَعَا أُمَّهُ إِلَى ذَلِكَ، فَقَالَتْ: يَا بُنَيَّ هَذَا دِينُ آبَائِكَ الْمَجُوسِ، أَفَتَرْجِعُ إِلَى الْمَجُوسِيَّةِ بَعْدَ إِذْ أَسْلَمْنَا؟ قَالَ سُلَيْمَانُ يَعْنِي: ابْنَ حُمَيْدٍ: كَانَ نَافِعٌ مَوْلَى ابْنِ عُمَرَ قَرِيبًا مِنْ مَجْلِسِهِ، فَسَمِعَ حَدِيثَهُ، فَأَقْبَلَ عَلَى الْقُرَظِيِّ، فَقَالَ: صَدَقَتْ، وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهُ لَدِينُ الْمَجُوسِيَّةِ "

13 - Abu Bakr Muhammad Ibn Bakr narrated to us, saying: Abu Dawud narrated to us, saying: Ahmad Ibn Sa'id al-Hamdani narrated to us, saying: Ibn Wahb informed us, saying: Yahya Ibn Ayyub informed me, from Sulayman Ibn Humayd, that he was sitting with Muhammad Ibn Ka'b al-Qurazi, who told them about a woman who came from the Magians with her son. She embraced Islam and her Islam was good. **Her son grew up and denied predestination and called his mother to that. She said, 'O my son, this is the religion of your Magian forefathers. Will you return to Magianism after we have embraced Islam?'** Sulayman - meaning Ibn Humayd - said: 'Nafi', the freed slave of Ibn 'Umar, was near his gathering and heard his words. He approached al-Qurazi and said, **'She spoke the truth! By the One in Whose Hand is my soul, it is indeed the religion of Magianism.'"**

حَدَّثَنَا أَبُو عَبْدِ اللَّهِ الْمَتُّوثِيُّ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، وَحَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْفَرَجُ بْنُ فَضَالَةَ، قَالَ: حَدَّثَنَا مُسَافِرٌ، قَالَ: " جَاءَ رَجُلٌ إِلَى مَكْحُولٍ مِنْ إِخْوَانِهِ، فَقَالَ: يَا أَبَا عَبْدِ اللَّهِ، أَلَا أَعْجَبَكَ أَنِّي عُدْتُ الْيَوْمَ

رَجُلًا مِنْ إِخْوَانِكَ، فَقَالَ: مَنْ هُوَ؟ قَالَ: لَا عَلَيْكَ , قَالَ: أَسْأَلُكَ , قَالَ: هُوَ غَيْلَانُ، فَقَالَ: إِنْ دَعَاكَ غَيْلَانُ فَلَا تُجِبْهُ، وَإِنْ مَرِضَ فَلَا تَعُدْهُ، وَإِنْ مَاتَ فَلَا تَمْشِ فِي جِنَازَتِهِ، ثُمَّ حَدَّثَهُمْ مَكْحُولٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، وَذَكَرُوا عِنْدَهُمُ الْقَدَرِيَّةَ، فَقَالَ: أَوَ قَدْ أَظْهَرُوهُ وَتَكَلَّمُوا بِهِ؟ قَالَ: «نَعَمْ، فَقَالَ ابْنُ عُمَرَ: «أُولَئِكَ نَصَارَى هَذِهِ الْأُمَّةِ وَمَجُوسُهَا

14 - Abu 'Abd Allah al-Matuthi narrated to us, saying: Abu Dawud narrated to us. And Muhammad Ibn Bakr narrated to us, saying: Abu Dawud narrated to us, saying: 'Ubayd Allah Ibn Mu'adh narrated to us, saying: My father narrated to us, saying: Al-Faraj Ibn Fadalah narrated to us, saying: Musafir narrated to us, saying: "A man came to Mak'hul, one of his brothers, and said, 'O Abu 'Abdillah, don't you find it amazing that I have become one of your brothers today?' He said, 'Who is he?' He said, 'It's none of your business.' **He said, 'I'm asking you.' He said, 'It's Ghailan.' He said, 'If Ghailan invites you, do not accept his invitation. If he falls ill, do not visit him. And if he dies, do not walk in his funeral procession.'** Then Mak'hul narrated to them from 'Abdullah Ibn 'Umar. **They mentioned the Qadariyyah in his presence,** and he said, 'Have they really appeared and spoken about it?' They said, 'Yes.' Ibn 'Umar said, **'They are the Christians and Magians of this Ummah.'"**

حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ الْمَتُّوثِيُّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ السِّجِسْتَانِيُّ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا **[٢٣٥]** مُحَمَّدُ بْنُ عَمْرٍو اللَّيْثِيُّ، أَنَّ الزُّهْرِيَّ حَدَّثَهُ قَالَ: دَعَا عُمَرُ بْنُ عَبْدِ الْعَزِيزِ غَيْلَانَ الْقَدَرِيَّ، فَقَالَ: يَا غَيْلَانُ، " بَلَغَنِي أَنَّكَ تَقُولُ فِي الْقَدَرِ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّهُمْ يَكْذِبُونَ عَلَيَّ، فَقَالَ: يَا غَيْلَانُ اقْرَأْ عَلَيَّ يس، فَقَرَأَ {يس وَالْقُرْآنِ الْحَكِيمِ إِنَّكَ لَمِنَ الْمُرْسَلِينَ عَلَى صِرَاطٍ مُسْتَقِيمٍ} [يس: ٢] حَتَّى بَلَغَ: {إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ وَسَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ} [يس: ٨]، فَقَالَ غَيْلَانُ: يَا أَمِيرَ الْمُؤْمِنِينَ وَاللَّهِ لَكَأَنِّي لَمْ أَقْرَأْهَا قَبْلَ الْيَوْمِ، أُشْهِدُكَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنِّي تَائِبٌ إِلَى اللَّهِ عَزَّ وَجَلَّ مِمَّا كُنْتُ أَقُولُ فِي الْقَدَرِ، فَقَالَ عُمَرُ: اللَّهُمَّ إِنْ كَانَ صَادِقًا، فَتُبْ عَلَيْهِ، وَإِنْ كَانَ " كَاذِبًا، فَاجْعَلْهُ آيَةً لِلْمُؤْمِنِينَ

15 - Abu 'Abd Allah Muhammad Ibn Ahmad al-Matuni narrated to us, saying: Abu Dawud al-Sijistani narrated to us, saying: 'Ubayd Allah Ibn Mu'adh narrated to us, saying: My father narrated to us, saying: Muhammad Ibn 'Amr al-Laythi narrated to us, that al- Zuhri narrated to him, saying: "Umar Ibn 'Abd al-'Aziz summoned Ghailan, the Qadari (predestination denier), and said, **'O Ghailan, it has reached me that you speak about predestination.'** He said, 'O Commander of the Believers, they are lying about me.' He said, 'O Ghailan, recite Surah Ya-Sin to me.' So, he recited Ya-Sin: "Ya-Sin. By the wise Qur'an. Indeed, you, [O Muhammad], are one of the messengers, On a straight path." [Surah Ya-Sin: 1-4]… until he reached: "Indeed, We have put shackles on their necks, and they are to their chins, so they are with heads [kept] aloft. And We have placed between them and that which is ahead of them a barrier and behind them a barrier and covered them, so they do not see. And it is all the same for them whether you warn them or do not warn them - they will not believe." [Surah Ya-Sin: 8-10] Ghailan said, 'O Commander of the Believers, by Allah, it is as if I have never read it before today! I bear witness to you, O Commander of the Believers, that I repent to Allah - Exalted and Majestic is He - from what I used to say about predestination.' Umar said, **'By Allah, if he is truthful, then accept his repentance. And if he is lying, then make him a sign for the believers.'"**

حَدَّثَنَا أَبُو عَبْدِ اللَّهِ الْمَتُّوثِيُّ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ، قَالَ: حَدَّثَنَا أَبِي، عَنْ بَعْضِ أَصْحَابِهِ قَالَ: حَدَّثَ مُحَمَّدُ بْنُ عَمْرٍو هَذَا الْحَدِيثَ، فَقَالَ ابْنُ عَوْنٍ: «أَنَا » رَأَيْتُهُ مَصْلُوبًا عَلَى بَابِ دِمَشْقَ "

16 - Abu 'Abd Allah al-Matuthi narrated to us, saying: Abu Dawud narrated to us, saying: 'Abdullah Ibn Mu'adh narrated to us, saying: My father narrated to us, from some of his companions, who said: **"Muhammad Ibn 'Amr narrated this hadith. Ibn 'Awn said, 'I saw him crucified at the gate of Damascus.'"**

أَخْبَرَنِي أَبُو بَكْرٍ مُحَمَّدُ بْنُ الْحُسَيْنِ قَالَ: حَدَّثَنَا الْفِرْيَابِيُّ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْجَبَّارِ الْحِمْصِيُّ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حِمْيَرٍ، عَنْ مُحَمَّدِ بْنِ مُهَاجِرٍ، عَنْ أَخِيهِ، عَمْرِو بْنِ مُهَاجِرٍ قَالَ: بَلَغَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ [٢٣٦] أَنَّ غَيْلَانَ، يَقُولُ فِي الْقَدَرِ، فَبَعَثَ إِلَيْهِ فَحَجَبَهُ أَيَّامًا، ثُمَّ أَدْخَلَهُ عَلَيْهِ، فَقَالَ: يَا غَيْلَانُ " مَا هَذَا الَّذِي بَلَغَنِي عَنْكَ؟ قَالَ عَمْرُو بْنُ مُهَاجِرٍ: فَأَشَرْتُ إِلَيْهِ أَلَّا يَقُولَ شَيْئًا قَالَ: فَقَالَ: نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ: {هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَذْكُورًا إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا} [الإنسان: ٢] قَالَ: اقْرَأْ آخِرَ السُّورَةِ: {وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا}، ثُمَّ قَالَ: مَا تَقُولُ يَا غَيْلَانُ؟ قَالَ: قَدْ كُنْتُ أَعْمَى فَبَصَّرْتَنِي، وَأَصَمَّ فَأَسْمَعْتَنِي، وَضَالًّا فَهَدَيْتَنِي، فَقَالَ عُمَرُ: اللَّهُمَّ إِنْ كَانَ عَبْدُكَ غَيْلَانُ صَادِقًا، وَإِلَّا فَاصْلُبْهُ، فَأَمْسَكَ عَنِ الْكَلَامِ فِي الْقَدَرِ، فَوَلَّاهُ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ دَارَ الضَّرْبِ بِدِمَشْقَ، فَلَمَّا مَاتَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ، وَأَفْضَتِ الْخِلَافَةُ إِلَى هِشَامٍ، تَكَلَّمَ فِي الْقَدَرِ، فَبَعَثَ إِلَيْهِ هِشَامٌ فَقَطَعَ يَدَهُ، فَمَرَّ بِهِ " رَجُلٌ وَالذُّبَابُ عَلَى يَدِهِ فَقَالَ لَهُ: يَا غَيْلَانُ هَذَا قَضَاءٌ وَقَدَرٌ، فَقَالَ: كَذَبْتَ، لَعَمْرُ اللَّهِ مَا هَذَا قَضَاءٌ وَلَا قَدَرٌ فَبَعَثَ إِلَيْهِ هِشَامٌ، فَصَلَبَهُ

17 - Abu Bakr Muhammad Ibn al-Husayn informed me, saying: Al-Firyabee narrated to us, saying: 'Abdullah Ibn 'Abd al-Jabbar al-Himsi narrated to us, saying: Muhammad Ibn Himyar narrated to us, from Muhammad Ibn Muhajir, from his brother, 'Amr Ibn Muhajir, who said**: "It reached 'Umar Ibn 'Abd al-'Aziz that Ghailan was speaking about predestination.** So, he sent for him and kept him waiting for a few days. Then, he allowed him to enter upon him and said, 'O Ghailan, what is this that has reached me about you?'" 'Amr Ibn Muhajir said: "I gestured to him not to say anything." He said: "So, he said, 'Yes, O Commander of the Believers, indeed Allah - Exalted and Majestic is He - said: "Has there [not] come upon man a period of time when he was not a thing [even] mentioned? Indeed, We created man from a sperm-drop mixture that We may test him; then We made him hearing and seeing. Indeed, We guided him to the way, be he grateful or be he ungrateful." [Surah al-Insan: 1-3] He said, 'Recite the end of the Surah:' "And you will not will except what Allah wills. Indeed, Allah is ever Knowing and Wise. He will admit to His mercy whom He wills, and the wrongdoers - He has prepared for them a painful punishment." [Surah al-Insan: 30-31] Then he said, 'What do you say, O Ghailan?' He said, 'I was blind, but You have given me sight. I was deaf, but You have made me hear. I was astray, but You have guided me.' 'Umar said**, 'O Allah, if Your servant Ghailan is truthful, then (accept his repentance), and if not, then crucify him.'** So, he (Ghailan) refrained from speaking about predestination. So, 'Umar Ibn 'Abd al-'Aziz appointed him over the mint in Damascus. When 'Umar Ibn 'Abd al-'Aziz died and the caliphate passed to Hisham**, he (Ghailan) spoke about predestination. So, Hisham sent for him and cut off his hand. A man passed by him while flies were gathering on his hand and said to him, 'O Ghailan, this is decree and predestination.' He said, 'You lie! By Allah, this is neither decree nor predestination.' So, Hisham sent for him and crucified him."**

حَدَّثَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ خَلَفٍ، قَالَ: حَدَّثَنَا حَجَّاجٌ، قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ أَبِي جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، أَوْ غَيْرِهِ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، قِيلَ لَهُ: " إِنَّ غَيْلَانَ يَقُولُ فِي الْقَدَرِ كَذَا وَكَذَا، فَقَالَ: يَا غَيْلَانُ: " مَا تَقُولُ فِي الْقَدَرِ، فَتَقَوَّرَ ثُمَّ قَرَأَ: {هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَذْكُورًا} [الإنسان: ١] حَتَّى قَرَأَ {إِنَّا هَدَيْنَاهُ [٢٣٧] السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا} [الإنسان: ٣] قَالَ: فَقَالَ عُمَرُ: الْقَوْلُ فِيهِ طَوِيلٌ عَرِيضٌ، مَا تَقُولُ فِي الْقَلَمِ؟ قَالَ: قَدْ عَلِمَ اللَّهُ مَا هُوَ كَائِنٌ قَالَ: أَمَا وَاللَّهِ لَوْ لَمْ تَقُلْهَا لَضَرَبْتُ " عُنُقَكَ

18 - Abu 'Ali Muhammad Ibn Yusuf narrated to us, saying: 'Abd al-Rahman Ibn Khalaf narrated to us, saying: Hajjaj narrated to us, saying: Hammad narrated to us, from Abu Ja'far, from Muhammad Ibn Ka'b, or someone else, that it was said to 'Umar Ibn 'Abd al-'Aziz, **"Indeed, Ghailan is saying such and such about predestination."** He said, "O Ghailan, what do you say about predestination?" He hesitated, then recited: "Has there [not] come upon man a period of time when he was not a thing [even] mentioned?" [Surah al-Insan: 1] until he recited: "Indeed, We guided him to the way, be he grateful or be he ungrateful." [Surah al-Insan: 3] He said: "Umar said, 'Speaking about this is a lengthy matter. What do you say about the Pen?' He said, 'Allah already knew what would be.' He said, 'By Allah, if you had not said that, I would have struck your neck.'"

أَخْبَرَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ، قَالَ: أَخْبَرَنَا الْفِرْيَابِيُّ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ خَلَفٍ الْأَزْرَقُ، قَالَ: حَدَّثَنَا أَبُو مُسْهِرٍ، قَالَ: حَدَّثَنِي عَوْنُ بْنُ حَكِيمٍ، قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ سُلَيْمَانَ، مَوْلَى ابْنِ أَبِي السَّائِبِ أَنَّ رَجَاءَ بْنَ حَيْوَةَ، كَتَبَ إِلَى هِشَامِ بْنِ عَبْدِ الْمَلِكِ «بَلَّغَنِي يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّهُ وَقَعَ فِي نَفْسِكَ شَيْءٌ مِنْ قَتْلِ غَيْلَانَ وَصَالِحٍ، فَوَاللَّهِ لَقَتْلُهُمَا أَفْضَلُ مِنْ قَتْلِ أَلْفَيْنِ مِنَ الرُّومِ

19 - Muhammad Ibn al-Husayn informed me, saying: Al-Firyabee narrated to us, saying: Hisham Ibn Khalaf al-Azraq narrated to us, saying: Abu Mushir narrated to us, saying: 'Awn Ibn Hakim narrated to me, saying: Al-Walid Ibn Sulayman, the freed slave of the son of Abu al-Sa'ib, narrated to me that Rajaa' Ibn Haywah wrote to Hisham Ibn 'Abd al-Malik**, "It has reached me, O Commander of the Believers, that you have some regret about killing Ghailan and Salih. By Allah, killing them is better than killing two thousand Romans."**

وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا عَبْدُ اللَّهِ بْنُ أَبِي سَعْدٍ قَالَ: نا الْهَيْثَمُ بْنُ خَارِجَةَ قَالَ: نا عَبْدُ اللَّهِ بْنُ سَالِمٍ الْأَشْعَرِيُّ حِمْصِيٌّ، عَنْ [٩٢٣] إِبْرَاهِيمَ بْنِ أَبِي عَبْلَةَ قَالَ: كُنْتُ عِنْدَ عُبَادَةَ بْنِ نُسَيٍّ فَأَتَاهُ رَجُلٌ فَأَخْبَرَهُ أَنَّ أَمِيرَ الْمُؤْمِنِينَ هِشَامًا، قَطَعَ يَدَ غَيْلَانَ وَلِسَانَهُ وَصَلَبَهُ، فَقَالَ لَهُ: حَقًّا مَا تَقُولُ؟ قَالَ: نَعَمْ قَالَ: " أَصَابَ وَاللَّهِ السُّنَّةَ وَالْقَضِيَّةَ وَلَأَكْتُبَنَّ إِلَى أَمِيرِ الْمُؤْمِنِينَ فَلَأُحَسِّنَنَّ لَهُ مَا صَنَعَ

20 - Muhammad Ibn al-Husayn informed me, saying: Al-Firyabee narrated to us, saying: 'Abdullah Ibn Abi Sa'id narrated to us, saying: Al-Haytham Ibn Kharijah narrated to us, saying: 'Abdullah Ibn Salim al-Ash'ari, a Himsi, narrated to us, from Ibrahim Ibn Abi 'Ablah, who said: "I was with 'Ubadah Ibn Nasi when **a man came to him and informed him that the Commander of the Believers, Hisham, had cut off Ghailan's hand and tongue and crucified him.** He said to him, 'Is what you are saying true?' He said, 'Yes.' He said, **'By Allah, he has acted in accordance with the Sunnah and the matter! I will write to the Commander of the Believers and commend him for what he has done.'"**

حَدَّثَنَا أَبُو الْفَضْلِ جَعْفَرُ بْنُ مُحَمَّدٍ الْقَافْلَانِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاغَانِيُّ، قَالَ: أَخْبَرَنِي أَصْبَغُ بْنُ الْفَرَجِ، قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ، قَالَ: سُئِلَ مَالِكُ بْنُ أَنَسٍ ح، وَحَدَّثَنِي أَبُو يُوسُفَ يَعْقُوبُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا أَبُو يَحْيَى زَكَرِيَّا بْنُ يَحْيَى السَّاجِيُّ قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ، قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ، قَالَ: «سَأَلْتُ مَالِكَ بْنَ أَنَسٍ عَنْ» تَزْوِيجِ الْقَدَرِيِّ، فَقَالَ: {وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ} [البقرة: ٢٢١]

21 - Abu al-Fadl Ja'far Ibn Muhammad al-Qafla'i narrated to us, saying: Muhammad Ibn Ishaq al-Saghani narrated to us, saying: Asbagh Ibn al-Faraj informed me, saying: Ibn Wahb informed me, saying: Malik Ibn Anas was asked... And Abu Yusuf Ya'qub Ibn Yusuf narrated to us, saying: Abu Yahya Zakariya Ibn Yahya al-Saji narrated to us, saying: Salamah Ibn Shabib narrated to us, saying: Marwan Ibn Muhammad narrated to us, saying: **"I asked Malik Ibn Anas about marrying the daughter of a Qadari (predestination denier). He said:** "...And a believing slave is better than a polytheist, even though he might please you..." [Surah al-Baqarah: 221]

حَدَّثَنَا أَبُو الْقَاسِمِ حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا أَبُو حَاتِمٍ، قَالَ: حَدَّثَنَا سَهْلُ بْنُ عُثْمَانَ، قَالَ: حَدَّثَنَا مَسْلَمَةُ بْنُ سَعِيدٍ، عَنْ أَبِيهِ، قَالَ: قُلْتُ لِجَعْفَرِ " بْنِ مُحَمَّدٍ: يَا ابْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِنَّ " لَنَا إِمَامًا قَدَرِيًّا صَلَّيْتُ خَلْفَهُ خَمْسِينَ سَنَةً قَالَ: اذْهَبْ فَأَعِدْ صَلَاةَ خَمْسِينَ سَنَةً

22 - Abu al-Qasim Hafs Ibn 'Umar narrated to us, saying: Abu Hatim narrated to us, saying: Sahl Ibn 'Uthman narrated to us, saying: Muslimah Ibn Sa'id narrated to us, from his father, who said: "I said to Ja'far Ibn Muhammad, 'O son of the Messenger of Allah - may Allah's peace and blessings be upon him - **we have a Qadari (predestination denier) Imam. I have prayed behind him for fifty years.' He said, 'Go and repeat the prayers of fifty years.'"**

أَخْبَرَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ، قَالَ: أَخْبَرَنَا الْفِرْيَابِيُّ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ: " سَمِعْتُ مُعَاذَ بْنَ مُعَاذٍ، يَقُولُ: صَلَّيْتُ أَنَا وَعُمَرُ بْنُ الْهَيْثَمِ الرَّقَاشِيُّ، خَلْفَ الرَّبِيعِ بْنِ بَزَّةَ، قَالَ مُعَاذٌ: فَأَخْبَرَنِي عُمَرُ بْنُ الْهَيْثَمِ، أَنَّهُ حَضَرَتْهُ الصَّلَاةُ مَرَّةً أُخْرَى، فَصَلَّى خَلْفَهُ قَالَ: فَقَعَدْتُ أَدْعُو، فَقَالَ: لَعَلَّكَ مِمَّنْ يَقُولُ: اعْصِمْنِي، قَالَ مُعَاذٌ: فَأَعَدْتُ تِلْكَ الصَّلَاةَ بَعْدَ عِشْرِينَ سَنَةً «، وَالرَّبِيعُ بْنُ بَزَّةَ هَذَا مِنْ كِبَارِ مَشَائِيمِ الْقَدَرِيَّةِ «بِالْبَصْرَةِ، وَكَانَ مِنَ الْعُبَّادِ الْمُجْتَهِدِينَ فِي هَذَا الْخُذْلَانِ، عَصَمَنَا اللَّهُ وَإِيَّاكُمْ مِنْهُ وَمِنْ كُلِّ بِدْعَةٍ

23 - Muhammad Ibn al-Husayn informed me, saying: Al-Firyabee narrated to us, saying: 'Amr Ibn 'Ali narrated to us, saying: "I heard Mu'adh Ibn Mu'adh saying**, 'Umar Ibn al-Haytham al-Raqashi and I prayed behind al-Rabi' Ibn Bazza.'"** Mu'adh said: "'Umar Ibn al-Haytham informed me that the time for prayer came again, and he prayed behind him. He said, 'I sat down to supplicate, and he said, "Perhaps you are one of those who say, 'Protect me'?"' Mu'adh said, **'So, I repeated that prayer after twenty years.' This al-Rabi' Ibn Bazza was one of the major misguided Qadariyyah in Basra, and he was among the most devout worshippers in this misguidance. May Allah protect us and you from it and from every innovation."**

حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ بَكْرٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا أَبُو مُسْهِرٍ، قَالَ: حَدَّثَنَا الْمُنْذِرُ بْنُ رَافِعٍ، أَنَّ خَالِدَ بْنَ اللَّجْلَاجِ، دَعَا غَيْلَانَ قَالَ: فَجَاءَ فَقَالَ: اجْلِسْ، فَجَلَسَ، فَقَالَ: " أَلَمْ تَكُ [٣٠٠] قِبْطِيًّا فَدَخَلْتَ فِي الْإِسْلَامِ؟ قَالَ: بَلَى، قَالَ: ثُمَّ أَخَذْتُكَ تَرْمِي

بِالتِّفَّاحِ فِي الْمَسْجِدِ قَدْ أَدْخَلْتَ رَأْسَكَ فِي كُمِّ قَمِيصِكَ؟ قَالَ: بَلَى، قَالَ أَبُو مُسْهِرٍ: أَشُكُّ فِي هَذِهِ الْكَلِمَةِ، ثُمَّ كُنْتَ جَهْمِيًّا تُسَمِّي امْرَأَتَكَ أُمَّ " الْمُؤْمِنِينَ؟ قَالَ: بَلَى، ثُمَّ صِرْتَ قَدَرِيًّا شَقِيًّا، قُمْ فَعَلَ اللَّهُ بِكَ وَفَعَلَ

24 - Abu Bakr Muhammad Ibn Bakr narrated to us, saying: Abu Dawud narrated to us, saying: Muhammad Ibn Khalid narrated to us, saying: Abu Mushir narrated to us, saying: Al-Mundhir Ibn Rafi' narrated to us that Khalid Ibn 'Abd Allah al-Lajlaj summoned Ghailan. He said: "So, he came and he said, 'Sit down.' So, he sat down. He said, **'Weren't you a Copt who embraced Islam?' He said, 'Yes.' He said, 'Then I saw you throwing apples in the mosque with your head covered by your garment?' He said, 'Yes.'" Abu Mushir said: "I have some doubt about this statement." He continued: "Then you became a Jahmi, calling your wife 'Mother of the Believers'?" He said, "Yes." He said, "Then you became a staunch Qadari. Get up! May Allah do with you what He wills!"**

حَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ مُحَمَّدِ بْنِ رَجَاءٍ قَالَ: حَدَّثَنَا أَبُو نَصْرٍ عِصْمَةُ بْنُ أَبِي عِصْمَةَ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ زِيَادٍ، قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ [٣٠٣] حَنْبَلٍ، قَالَ: حَدَّثَنَا مُعَاذٌ يَعْنِي ابْنَ مُعَاذٍ قَالَ: كُنْتُ عِنْدَ عَمْرِو بْنِ عُبَيْدٍ، فَجَاءَ عُثْمَانُ بْنُ خَاشِمٍ، وَهُوَ أَخُو السَّمُرِيِّ، فَقَالَ: يَا أَبَا عُثْمَانَ سَمِعْتُ وَاللَّهِ الْيَوْمَ الْكُفْرَ، قَالَ: مَا هُوَ؟ لَا تَعْجَلْ بِالْكُفْرِ، قَالَ: هَاشِمٌ الْأَوْقَصُ زَعَمَ أَنَّ {تَبَّتْ يَدَا أَبِي لَهَبٍ} [المسد: ١]، وَقَوْلَ اللَّهِ: {ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا} [المدثر: ١١] لَمْ يَكُنْ هَذَا فِي أُمِّ الْكِتَابِ، وَاللَّهُ عَزَّ وَجَلَّ يَقُولُ {حم وَالْكِتَابِ الْمُبِينِ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيٌّ حَكِيمٌ} [الزخرف: ٢]، فَمَا الْكُفْرُ إِلَّا هَذَا، فَسَكَتَ عَمْرٌو سَاعَةً ثُمَّ تَكَلَّمَ، فَقَالَ: وَاللَّهِ لَوْ كَانَ الْأَمْرُ كَمَا «تَقُولُ مَا كَانَ عَلَى أَبِي لَهَبٍ مِنْ لَوْمٍ، وَلَا كَانَ عَلَى الْوَلِيدِ مِنْ لَوْمٍ، قَالَ أَحْمَدُ: «رَحِمَ اللَّهُ مُعَاذًا، أَمْلَاهُ عَلَيْنَا بِالْبَصْرَةِ عَلَى رُءُوسِ النَّاسِ

25 - Abu Hafs 'Umar Ibn Muhammad Ibn Rajaa' narrated to us, saying: Abu Nasr 'Ismah Ibn Abi 'Ismah said: "Al-Fadl Ibn Ziyad narrated to us, saying: Ahmad Ibn Hanbal narrated to us, saying: Mu'adh - meaning Ibn Mu'adh - narrated to us, saying: 'I was with 'Amr Ibn 'Ubayd when 'Uthman Ibn Khashih, the brother of al-Samuri, came in and said, **"O Abu 'Uthman, by Allah, I have heard disbelief today!" He said, "What is it? Do not be hasty with the term 'disbelief.'" He said, "Hashim al-Awqas claimed** that “May the hands of Abu Lahab be ruined, and ruined is he ” [Surah al-Masad: 1], and that the saying of Allah - Exalted is He: "And [mention] when I created you alone." [Surah al-Muddathir: 11] **was not in the Preserved Tablet.** And Allah - Exalted and Majestic is He - says: "Ha Mim. By the clear Book. Indeed, We have made it an Arabic Qur'an that you might understand." [Surah az-Zukhruf: 1-3] **So, there is no disbelief except this!' 'Amr remained silent for a while, then he spoke and said, 'By Allah, if the matter were as you say, there would be no blame on Abu Lahab, nor would there be any blame on al-Walid.'" Ahmad said: "May Allah have mercy on Mu'adh. He dictated this to us in Basra in the presence of the people."**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَيُّوبَ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّافِقِيُّ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي مَنْصُورٍ قَالَ: حَدَّثَنَا أَسَدُ بْنُ مُوسَى، قَالَ: حَدَّثَنِي شِهَابُ بْنُ حِرَاشٍ، عَنْ أَبِي بَصِيرَةَ الْوَاسِطِيِّ قَالَ: " غَضِبَ الْحَسَنُ مَرَّةً عَلَى عُمَرَ بْنِ عُبَيْدٍ، فَعُوتِبَ فِيهِ، فَقَالَ: تُعَاتِبُونِي فِي رَجُلٍ رَأَيْتُهُ - " وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ [٣٠٤] فِي النَّوْمِ يَسْجُدُ لِلشَّمْسِ مِنْ دُونِ اللَّهِ عَزَّ وَجَلَّ

26 - Abu Bakr Ibn Ayyub narrated to us, saying: 'Abdullah Ibn Ja'far al-Rafi'i narrated to us, saying: Ibrahim Ibn Abi Mansur narrated to us, saying: Asad Ibn Musa narrated to us, saying: Shihab Ibn Hirash

narrated to me, from Abu Basirah al-Wasiti, who said: **"Al-Hasan once became angry with 'Amr Ibn 'Ubayd and was reproached for it. He said, 'You are reproaching me for a man whom I saw - by Allah, besides Whom there is no deity - in a dream prostrating to the sun instead of Allah - Exalted and Majestic is He.'"**

أَخْبَرَنِي مُحَمَّدُ بْنُ الْحَسَنِ، قَالَ: أَخْبَرَنَا الْفِرْيَابِيُّ، قَالَ: سَمِعْتُ أَبَا حَفْصٍ عَمْرَو بْنَ عَلِيٍّ قَالَ: سَمِعْتُ مُعَاذَ بْنَ مُعَاذٍ، وَذَكَرَ قِصَّةَ عَمْرِو بْنِ عُبَيْدٍ إِنْ كَانَتْ تَبَّتْ يَدَا أَبِي لَهَبٍ فِي اللَّوْحِ الْمَحْفُوظِ، فَمَا عَلَى أَبِي لَهَبٍ مِنْ لَوْمٍ، قَالَ أَبُو حَفْصٍ: فَذَكَرْتُهُ لِوَكِيعِ بْنِ الْجَرَّاحِ، فَقَالَ: مَنْ قَالَ بِهَذَا يُسْتَتَابُ، فَإِنْ تَابَ، وَإِلَّا ضُرِبَتْ عُنُقُهُ "

27 - Muhammad Ibn al-Hasan informed me, saying: Al-Firyabee narrated to us, saying: "I heard Abu Hafs 'Amr Ibn 'Ali saying: 'I heard Mu'adh Ibn Mu'adh...' and he mentioned **the story of 'Amr Ibn 'Ubayd, 'If "May the hands of Abu Lahab be ruined, and ruined is he " [Surah al-Masad: 1], were in the Preserved Tablet, then there would be no blame on Abu Lahab.'" Abu Hafs said: "So, I mentioned it to Wakee' Ibn al-Jarrah, and he said, 'Whoever said that must repent. If he repents, [then fine,] otherwise his neck should be struck.'"**

حَدَّثَنَا حَفْصٌ، قَالَ: حَدَّثَنَا أَبُو حَاتِمٍ، قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ هَاشِمٍ الرَّمْلِيُّ، قَالَ: حَدَّثَنَا ضَمْرَةُ، عَنِ ابْنِ شَوْذَبٍ، قَالَ: " قَالَ لِي عَقِيلُ بْنُ طَلْحَةَ، " وَكَانَتْ لِطَلْحَةَ صُحْبَةٌ: لَقِيتُ عَمْرَو بْنَ عُبَيْدٍ؟ قُلْتُ: لَا، قَالَ: فَلَا تَلْقَهُ، فَإِنِّي لَسْتُ آمَنُهُ عَلَيْكَ، وَكَانَ عَمْرُو بْنُ عُبَيْدٍ يَرَى رَأْيَ الِاعْتِزَالِ

28 - Hafs narrated to us, saying: Abu Hatim narrated to us, saying: Ahmad Ibn Hashim al-Ramli narrated to us, saying: Damrah narrated to us, from Ibn Shawdhab, who said: "'Aqeel Ibn Talhah, who was a companion of Talhah, said to me, **"Have you met 'Amr Ibn 'Ubayd?"** I said, "No." He said, **"Then do not meet him, for I do not trust him with you."' 'Amr Ibn 'Ubayd used to hold the views of the Mu'tazilah."**

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا أَبُو حَاتِمٍ، قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ، قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا ابْنُ عَيَّاشٍ، قَالَ: حَدَّثَنِي «أَبُو بَكْرِ بْنُ أَبِي مَرْيَمَ، عَنْ يَزِيدَ بْنِ شُرَيْحٍ، أَنَّ أَبَا إِدْرِيسَ الْخَوْلَانِيَّ، قَالَ: «أَلَا إِنَّ أَبَا جَمِيلَةَ لَا يُؤْمِنُ بِالْقَدَرِ، فَلَا تُجَالِسُوهُ

29 - Hafs Ibn 'Umar narrated to us, saying: Abu Hatim narrated to us, saying: Salamah Ibn Shabib narrated to us, saying: Marwan Ibn Muhammad narrated to us, saying: Ibn 'Ayyash narrated to us, saying: Abu Bakr Ibn Abi Maryam narrated to me, from Yazid Ibn Shuraih, that Abu Idris al-Khawlani said, **"Indeed, Abu Jameelah does not believe in predestination, so do not sit with him."**

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا أَبُو حَاتِمٍ الرَّازِيُّ، قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ، قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ عُتْبَةَ، قَالَ: حَدَّثَنِي يُونُسُ بْنُ حَلْبَسٍ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ أَنَّهُ رَأَى رَجُلًا يَتَكَلَّمُ فِي الْقَدَرِ، فَقَامَ إِلَيْهِ، فَوَطِئَ بَطْنَهُ، ثُمَّ قَالَ: «أَلَا إِنَّ فُلَانًا لَا " يُؤْمِنُ بِالْقَدَرِ، فَلَا تُجَالِسُوهُ»، فَخَرَجَ مِنْ دِمَشْقَ إِلَى حِمْصَ

30 - Hafs Ibn 'Umar narrated to us, saying: Abu Hatim al-Razi narrated to us, saying: Salamah Ibn Shabib narrated to us, saying: Marwan Ibn Muhammad narrated to us, saying: Sulayman Ibn 'Utba narrated to us, saying: Yunus Ibn Halbous narrated to me, from Abu Idris al-Khawlani, that **he saw a man speaking about predestination**. So, he stood up to him and stepped on his stomach, then said**, "Indeed, so-and-so does not believe in predestination, so do not sit with him."** Then he left Damascus for Hims.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا أَبُو حَاتِمٍ، قَالَ: حَدَّثَنَا مَهْدِيُّ بْنُ عِيسَى، وَإِبْرَاهِيمُ، - وَاللَّفْظُ لِإِبْرَاهِيمَ - قَالَا: حَدَّثَنَا مَرْحُومٌ، قَالَ: سَمِعْتُ أَبِي، وَعَمِّي، يَقُولَانِ: سَمِعْنَا الْحَسَنَ، " يَنْهَى عَنْ مُجَالَسَةِ، مَعْبَدٍ الْجُهَنِيِّ، فَقَالَ: لَا تُجَالِسُوهُ، فَإِنَّهُ ضَالٌّ مُضِلٌّ " قَالَ أَبُو حَاتِمٍ: وَزَادَ إِبْرَاهِيمُ " فِي حَدِيثِهِ: قَالَا: وَلَا نَعْلَمُ يَوْمَئِذٍ أَحَدًا يَتَكَلَّمُ فِي الْقَدَرِ غَيْرَ مَعْبَدٍ وَرَجُلٍ مِنَ الْأَسَاوِرَةِ يُقَالُ لَهُ: سِيسَوَيْهِ

31 - Hafs Ibn 'Umar narrated to us, saying: Abu Hatim narrated to us, saying: Mahdi Ibn 'Isa and Ibrahim - and the wording is Ibrahim's - said: Marhum narrated to us, saying: "I heard my father and my paternal uncle saying, 'We heard al-Hasan **forbidding sitting with Ma'bad al-Juhani. He said, "Do not sit with him, for he is misguided and misguides others."'"** Abu Hatim said, and Ibrahim added in his narration: **"They said, 'And we do not know of anyone at that time who spoke about predestination except Ma'bad and a man from the Asawirah called Sisawayh.'"**

حَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ مُحَمَّدِ بْنِ رَجَاءٍ قَالَ: حَدَّثَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ شِهَابٍ،

32 - Abu Hafs 'Umar Ibn Muhammad Ibn Rajaa' narrated to us, saying: Abu al-'Abbas Ahmad Ibn 'Abdullah Ibn Shihab narrated to us...

وَحَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ بْنِ **[٢٩٢]** شِهَابٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا أَبُو بَكْرٍ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ هَانِئٍ الطَّائِيُّ قَالَ: أَتَيْنَا أَبَا عَبْدِ اللَّهِ يَعْنِي أَحْمَدَ بْنَ حَنْبَلٍ، أَنَا وَالْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ، فَسَأَلْنَاهُ عَنْ أَشْيَاءَ، فَذَكَرَ كَلَامًا، فَقَالَ الْعَبَّاسُ: وَقَوْمٌ هَاهُنَا قَدْ حَدَّثُوا يَقُولُونَ: لَا نَقُولُ: مَخْلُوقٌ، وَلَا: غَيْرُ مَخْلُوقٍ، وَهَؤُلَاءِ أَضَرُّ مِنَ الْجَهْمِيَّةِ عَلَى النَّاسِ، وَيْلَكُمْ، فَإِنْ لَمْ تَقُولُوا: لَيْسَ بِمَخْلُوقٍ، فَقُولُوا: هُوَ مَخْلُوقٌ، فَقَالَ أَبُو عَبْدِ اللَّهِ: قَوْمُ سُوءٍ هَؤُلَاءِ، قَوْمُ سُوءٍ، فَقَالَ الْعَبَّاسُ: مَا تَقُولُ يَا أَبَا عَبْدِ اللَّهِ؟، فَقَالَ: الَّذِي أَعْتَقِدُهُ وَأَذْهَبُ إِلَيْهِ، وَلَا أَشُكُّ **[٢٩٣]** فِيهِ، أَنَّ الْقُرْآنَ غَيْرُ مَخْلُوقٍ، ثُمَّ قَالَ: سُبْحَانَ اللَّهِ وَمَنْ يَشُكُّ فِي هَذَا؟. ثُمَّ تَكَلَّمَ أَبُو عَبْدِ اللَّهِ مُسْتَعْظِمًا لِلشَّكِّ فِي ذَلِكَ، فَقَالَ: سُبْحَانَ اللَّهِ فِي هَذَا شَكٌّ؟ قَالَ اللَّهُ تَعَالَى: {أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ} [الأعراف: ٥٤]، فَفَرَّقَ بَيْنَ الْخَلْقِ وَالْأَمْرِ. وَقَالَ: {الرَّحْمَنُ عَلَّمَ الْقُرْآنَ خَلَقَ الْإِنْسَانَ} [الرحمن: ٢] فَجَعَلَ يُعِيدُهَا: عَلَّمَ، خَلَقَ، أَيْ: فَرَّقَ بَيْنَهُمَا " قَالَ أَبُو عَبْدِ اللَّهِ: فَالْقُرْآنُ مِنْ عِلْمِ اللَّهِ، أَلَا تَرَاهُ يَقُولُ: {عَلَّمَ الْقُرْآنَ} [الرحمن: ٢] وَالْقُرْآنُ فِيهِ أَسْمَاءُ اللَّهِ، أَيُّ شَيْءٍ يَقُولُونَ؟ لَا يَقُولُونَ: إِنَّ أَسْمَاءَ اللَّهِ غَيْرُ مَخْلُوقَةٍ؟ مَنْ زَعَمَ أَنَّ أَسْمَاءَ اللَّهِ مَخْلُوقَةٌ فَقَدْ كَفَرَ، لَمْ يَزَلِ اللَّهُ قَدِيرًا، عَلِيمًا، حَكِيمًا، سَمِيعًا، بَصِيرًا، فَلَسْنَا نَشُكُّ أَنَّ أَسْمَاءَ اللَّهِ عَزَّ وَجَلَّ غَيْرُ مَخْلُوقَةٍ، وَلَسْنَا نَشُكُّ أَنَّ عِلْمَ اللَّهِ غَيْرُ مَخْلُوقٍ، فَالْقُرْآنُ مِنْ عِلْمِ اللَّهِ، وَفِيهِ أَسْمَاءُ اللَّهِ، لَا نَشُكُّ أَنَّهُ غَيْرُ مَخْلُوقٍ، وَهُوَ كَلَامُ اللَّهِ، وَلَمْ يَزَلِ اللَّهُ مُتَكَلِّمًا

33 - Abu Hafs 'Umar Ibn Muhammad Ibn Rajaa' narrated to us, saying: Abu al-'Abbas Ahmad Ibn 'Abdullah Ibn Shihab narrated to us, saying: "And Abu Hafs 'Umar Ibn Ahmad Ibn 'Abdullah Ibn al-Hasan Ibn Shihab narrated to us, saying: My father narrated to us, saying: Abu Bakr Ahmad Ibn Muhammad Ibn Hani al-Ta'i narrated to us, saying: 'Al-'Abbas Ibn 'Abd al-'Azim al-'Anbari and I came to Abu 'Abd Allah - meaning Ahmad Ibn Hanbal - and asked him about some matters. He mentioned some words, and al-

'Abbas said, **"There are people here who have spoken, saying, 'We do not say 'created' nor 'uncreated,' and these people are more harmful to the people than the Jahmiyyah. Woe to you! If you do not say, 'It is not created,' then say, 'It is created.'"** Abu 'Abd Allah said, **"These are evil people, evil people."** Al-'Abbas said, "What do you say, O Abu 'Abd Allah?" He said, **"What I believe and what I adhere to, and I have no doubt about it, is that the Qur'an is uncreated."** Then he said, **"Glory be to Allah! Who has any doubt about this?" Then Abu 'Abd Allah spoke, expressing his astonishment at the doubt in that, and said, "Glory be to Allah! Is there any doubt about this?** Allah - Exalted is He - said: "For Him is the creation [of the heavens and earth] greater and the Command [i.e., the Qur'an]" [Surah al-A'raf: 57] So, He distinguished between the creation and the Command. And He said: "The Most Merciful [who] Taught the Qur'an, Created man," [Surah Ar-Rahman:1-3-] So, he repeatedly said, 'taught,' 'created,' meaning: He distinguished between them." Abu 'Abd Allah said: "**So, the Qur'an is from the knowledge of Allah. Do you not see that He says: "He has taught the Qur'an." [Surah al-Rahman: 4] And the Qur'an contains the names of Allah. What are they saying? Do they not say that the names of Allah are uncreated? Whoever claims that the names of Allah are created has disbelieved. Allah is eternally All-Powerful, All-Knowing, All-Wise, All-Hearing, All-Seeing. So, we have no doubt that the names of Allah - Exalted and Majestic is He - are uncreated, and we have no doubt that the knowledge of Allah is uncreated. The Qur'an is from the knowledge of Allah, and it contains the names of Allah. We have no doubt that it is uncreated, and it is the speech of Allah, and Allah is eternally speaking.'"**

وَحَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو نَصْرٍ عِصْمَةُ بْنُ أَبِي عِصْمَةَ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ زِيَادٍ، قَالَ: حَدَّثَنَا أَبُو طَالِبٍ أَحْمَدُ بْنُ حُمَيْدٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ: " صَارُوا ثَلَاثَ فِرَقٍ فِي الْقُرْآنِ، قُلْتُ: نَعَمْ، هُمْ ثَلَاثٌ: الْجَهْمِيَّةُ، وَالْوَاقِفَةُ، وَاللَّفْظِيَّةُ، فَأَمَّا الْجَهْمِيَّةُ [٢٩٥] فَهُمْ يَكْشِفُونَ أَمْرَهُمْ، يَقُولُونَ: مَخْلُوقٌ، قَالَ: كُلُّهُمْ جَهْمِيَّةٌ، هَؤُلَاءِ يَسْتَتِرُونَ، فَإِذَا أَخْرَجْتَهُمْ، كَشَفُوا الْجَهْمِيَّةَ، فَكُلُّهُمْ جَهْمِيَّةٌ، قَالَ اللَّهُ عَزَّ وَجَلَّ: {وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا} [النساء: ١٦٤]، وَقَالَ: {وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ} [التوبة: ٦]، فَيَسْمَعُ مَخْلُوقًا وَجِبْرِيلُ جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَخْلُوقٍ؟

34 - And Abu Hafs 'Umar Ibn Muhammad narrated to us, saying: Abu Nasr 'Ismah Ibn Abi 'Ismah narrated to us, saying: Al-Fadl Ibn Ziyad narrated to us, saying: Abu Talib Ahmad Ibn Humayd narrated to us, saying: "Abd Allah said to me, **"They have become three groups regarding the Qur'an." I said, "Yes, they are three: the Jahmiyyah, the Waqifah, and the Lafziyyah. As for the Jahmiyyah, they reveal their matter, saying, 'It is created.'" He said, "They are all Jahmiyyah. These (Waqifah) conceal themselves, but if you were to expose them, they would reveal their Jahmism. So, they are all Jahmiyyah. Allah - Exalted and Majestic is He - said: "And Allah spoke to Moses directly." [Surah al-Nisa': 164] And He said: "And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah..." [Surah al-Tawbah: 6] So, would Jibril come to the Prophet - may Allah's peace and blessings be upon him - with something created?"**

«قَالَ أَبُو بَكْرٍ الْمَرُّوذِيُّ: سَأَلْتُ إِبْرَاهِيمَ بْنَ أَبِي اللَّيْثِ عَنِ الْوَاقِفَةِ، فَقَالَ: «هُمْ كُفَّارٌ بِاللَّهِ الْعَظِيمِ، لَا يُزَوَّجُوا، وَلَا يُنَاكَحُوا

35 - Abu Bakr al-Marwazi said: "I asked Ibrahim Ibn Abi al-Layth **about the Waqifah**, and he said, **'They are disbelievers in Allah, the Most Great. Do not marry their women, nor give them your women in marriage.'"**

قَالَ: وَسَأَلْتُ أَبَا عَبْدِ اللَّهِ بْنَ أَبِي الشَّوَارِبِ عَنْ رَجُلٍ مِنَ الْوَاقِفَةِ سُئِلَ عَنْ وَجْهِ اللَّهِ عَزَّ وَجَلَّ: أَمَخْلُوقٌ هُوَ أَمْ غَيْرُ مَخْلُوقٍ؟ فَقَالَ: لَا أَدْرِي، فَقَالَ: «هَذَا مِنَ الشَّاكَّةِ، أَحَبُّ إِلَيَّ أَنْ يُعِيدَ الصَّلَاةَ»، يَعْنِي إِذَا صَلَّى خَلْفَهُ

36 - He said: "And I asked Abu 'Abd Allah Ibn Abi al-Shawarib **about a man from the Waqifah who was asked about the Face of Allah - Exalted and Majestic is He - 'Is it created or uncreated?'** He said, **'I don't know.'"** He (Abu 'Abd Allah) said, **"This is from those who have doubts. It is more beloved to me that he repeats the prayer," meaning if he prayed behind him.**

وَأَخْبَرَنِي أَبُو الْقَاسِمِ، قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ بَخْتَانَ، قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الرَّجُلِ يَقِفُ، قَالَ: «هُوَ عِنْدِي شَاكٌّ مُرْتَابٌ» [٣١٠]

37 - And Abu al-Qasim informed me, saying: Ahmad Ibn Muhammad narrated to us, saying: Muhammad Ibn 'Ali narrated to us, saying: Ya'qub Ibn Bakhtan narrated to us, saying: **"I asked Abu 'Abd Allah about the man who withholds judgment (on the Qur'an).** He said, **'He is, in my view, a misguided doubter.'"**

قَالَ: وَسَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنْ رَجُلٍ لَهُ أُخْتٌ أَوْ عَمَّةٌ، وَلَهَا زَوْجٌ وَاقِفِيٌّ؟ قَالَ: «يَأْتِيهَا وَيُسَلِّمُ عَلَيْهَا»، قُلْتُ: فَإِنْ كَانَتِ الدَّارُ لَهُ؟ قَالَ: «يَقِفُ عَلَى الْبَابِ وَلَا يَدْخُلُ»

38 - And Abu Zakariya Yahya Ibn Ahmad al-Khawwas narrated to me, saying: Al-Hasan Ibn Abi al-'Ala' al-Kafi narrated to us, saying: Muhammad Ibn Abi Harb al-Jarjara'i narrated to us, saying: "I asked Abu 'Abd Allah **about a man whose father is a Waqifi.** He said, **'He should command him (to repent) and be gentle with him.' I said, 'What if he refuses? Should he cut off ties with him?' He said, 'Yes.'"**

قَالَ: وَسَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنْ رَجُلٍ لَهُ أُخْتٌ أَوْ عَمَّةٌ، وَلَهَا زَوْجٌ وَاقِفِيٌّ؟ قَالَ: «يَأْتِيهَا وَيُسَلِّمُ عَلَيْهَا»، قُلْتُ: فَإِنْ كَانَتِ الدَّارُ لَهُ؟ قَالَ: «يَقِفُ عَلَى الْبَابِ وَلَا يَدْخُلُ»

39 - He said: "And I asked Abu 'Abd Allah **about a man who has a sister or paternal aunt whose husband is a Waqifi.** He said, **"He should visit her and greet her with peace."** I said, **"What if the house belongs to him?" He said, "He should stand at the door and not enter.'"**

حَدَّثَنَا أَبُو طَالِبٍ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ بُهْلُولٍ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ أَصْرَمَ الْمُزَنِيُّ الْمُغَفَّلِيُّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ، وَقَالَ لَهُ رَجُلٌ لَهُ أَخٌ وَاقِفِيٌّ: «فَأَقْطَعُ لِسَانِي عَنْهُ؟ قَالَ: «نَعَمْ، مَرَّتَيْنِ أَوْ ثَلَاثًا

40 - Abu Talib Muhammad Ibn Ahmad Ibn Buhlul narrated to us, saying: Ahmad Ibn Asram al-Muzani al-Mughaffili narrated to us, saying: "I heard Abu 'Abd Allah, and **a man whose brother was a Waqifi** said to him, 'Should I cut off ties with him?' He said, 'Yes,' two or three times."

حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، وَأَبُو الْقَاسِمِ عُمَرُ بْنُ يَحْيَى الْعَسْكَرِيُّ قَالَا: حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ بدينا قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ أَحْمَدَ بْنَ مُحَمَّدِ بْنِ حَنْبَلٍ فَقُلْتُ: يَا أَبَا عَبْدِ اللَّهِ، أَنَا رَجُلٌ مِنْ أَهْلِ الْمَوْصِلِ، الْغَالِبُ عَلَى أَهْلِ بَلَدِنَا الْجَهْمِيَّةُ، وَفِيهِمْ أَهْلُ سُنَّةٍ نَفَرٌ يَسِيرٌ مَحْبُوكٌ، وَقَدْ وَقَعَتْ [٣٣٠] مَسْأَلَةُ الْكَرَابِيسِيِّ فَأَفْتَنَتْهُمْ، قَوْلُ الْكَرَابِيسِيِّ: لَفْظِي بِالْقُرْآنِ مَخْلُوقٌ، فقَالَ لِي أَبُو عَبْدِ اللَّهِ: «إِيَّاكَ إِيَّاكَ إِيَّاكَ، وَهَذَا الْكَرَابِيسِيَّ، لَا تُكَلِّمْهُ، وَلَا تُكَلِّمْ مَنْ يُكَلِّمُهُ، أَرْبَعَ مِرَارٍ أَوْ خَمْسًا»، إِنَّ فِيَ كِتَابِي أَرْبَعًا، قُلْتُ: يَا أَبَا عَبْدِ اللَّهِ فَهَذَا الْقَوْلُ عِنْدَكَ مَا يَتَشَعَّبُ مِنْهُ «يَرْجِعُ إِلَى قَوْلِ جَهْمٍ؟ قَالَ: «هَذَا كُلُّهُ قَوْلُ جَهْمٍ

41 - My father - may Allah have mercy on him - and Abu al-Qasim 'Umar Ibn Yahya al-'Askari narrated to me, saying: Abu Ja'far Muhammad Ibn al-Hasan Ibn Durayd narrated to us, saying: "I asked Abu 'Abd Allah Ahmad Ibn Muhammad Ibn Hanbal, saying, 'O Abu 'Abd Allah, **I am a man from Mosul. The majority of the people in our land are Jahmiyyah, and among them are a few people of the Sunnah who are confused. The issue of al-Karabisi has arisen, so give me a fatwa (religious ruling) about it.' The saying of al-Karabisi is: 'My utterance of the Qur'an is created.'"** Abu 'Abd Allah said to me, **"Beware, beware, beware, beware! This al-Karabisi - do not speak to him, nor speak to anyone who speaks to him," four or five times.** "Indeed, it is in my book four times." I said, "O Abu 'Abd Allah, does this statement, according to you, branch out to become the saying of Jahm?" He said, **"This is all the saying of Jahm."**

حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ بَكْرٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: كَتَبْتُ رُقْعَةً فَأَرْسَلْتُ بِهَا إِلَى أَبِي عَبْدِ اللَّهِ، وَهُوَ يَوْمَئِذٍ مُتَوَارٍ، فَأَخْرَجَ إِلَيَّ جَوَابَهُ مَكْتُوبًا فِيهِ: قُلْتُ: رَجُلٌ يَقُولُ: التِّلَاوَةُ مَخْلُوقَةٌ، وَأَلْفَاظُنَا بِالْقُرْآنِ مَخْلُوقَةٌ، وَالْقُرْآنُ لَيْسَ بِمَخْلُوقٍ، وَمَا تَرَى فِي مُجَانَبَتِهِ؟ وَهَلْ يُسَمَّى مُبْتَدِعًا؟ وَعَلَى مَا يَكُونُ عَقْدُ الْقَلْبِ فِي التِّلَاوَةِ وَالْأَلْفَاظِ؟ وَكَيْفَ الْجَوَابُ فِيهِ؟ قَالَ: " هَذَا يُجَانَبُ، وَهُوَ قَوْلُ الْمُبْتَدِعِ، وَمَا أُرَاهُ إِلَّا جَهْمِيًّا، وَهَذَا كَلَامُ الْجَهْمِيَّةِ، الْقُرْآنُ لَيْسَ بِمَخْلُوقٍ. [٣٣١] قَالَتْ عَائِشَةُ: تَلَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: {هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ} [آل عمران: ٧] الْآيَةُ، قَالَ: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا رَأَيْتُمُ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ فَاحْذَرُوهُمْ، فَإِنَّهُمْ هُمُ الَّذِينَ عَنَى اللَّهُ «عَزَّ وَجَلَّ، فَالْقُرْآنُ لَيْسَ بِمَخْلُوقٍ

42 - Abu Bakr Muhammad Ibn Bakr narrated to us, saying: Abu Dawud narrated to us, saying: **"I wrote a note and sent it to Abu 'Abd Allah while he was in hiding. He sent out his response to me in writing, in which he said: 'You said: "A man says, 'The recitation is created, and our utterances of the Qur'an are created, but the Qur'an is not created.' What is your opinion on boycotting him? Is he considered an innovator? What should be the belief of the heart regarding the recitation and the utterances? And how should one respond to him?"' He said, "This person should be boycotted, and his statement is the statement of an innovator. I do not see him except as a Jahmi, and this is the speech of the Jahmiyyah. The Qur'an is not created.** 'Aisha said, 'The Messenger of Allah - may Allah's peace and blessings be upon him - recited: "It is He who has sent down to you, [O Muhammad], the Book; in it are verses [that are] precise - they are the mother of the Book - and others unsimilar." [Surah Al 'Imran: 7] He said, 'So, the Messenger of Allah - may Allah's peace and blessings be upon him - said: "When you see those who

follow what is not clear of it, then beware of them. Indeed, it is they whom Allah means." So, the Qur'an is not created.'"

وَحَدَّثَنِي أَبُو صَالِحٍ، قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ، قَالَ: حَدَّثَنِي الْحَارِثُ الصَّائِغُ، قَالَ: وَسَمِعْتُهُ، يَعْنِي أَبَا عَبْدِ اللَّهِ، يُسْأَلُ عَنْ قَوْلِ حُسَيْنٍ الْكَرَابِيسِيِّ، قِيلَ لَهُ: إِنَّهُ يَقُولُ: لَفْظِي بِالْقُرْآنِ مَخْلُوقٌ، فَقَالَ: " هَذَا قَوْلُ جَهْمٍ قَالَ اللَّهُ عَزَّ وَجَلَّ: {وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ} [التوبة: ٦]، فَمَنْ يَسْمَعُ كَلَامَ اللَّهِ؟ أَهْلَكَهُمْ وَضْعُ الْكُتُبِ، تَرَكُوا آثَارَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَقْبَلُوا عَلَى الْكَلَامِ "، فَقُلْتُ " لَهُ: إِذَا قَالَ: لَفْظِي بِالْقُرْآنِ، فَهُوَ جَهْمِيٌّ؟ قَالَ: " فَأَيُّ شَيْءٍ بَقِيَ إِذَا قَالَ: لَفْظِي بِالْقُرْآنِ مَخْلُوقٌ؟

43 - And Abu Salih narrated to me, saying: Abu Ja'far narrated to me, saying: Al-Harith al-Sa'igh narrated to me, saying: "And I heard him - meaning Abu 'Abd Allah - **being asked about the saying of Husayn al-Karabisi. It was said to him, 'Indeed, he says, "My utterance of the Qur'an is created."'** So, he said, **'This is the saying of Jahm. Allah - Exalted and Majestic is He - said:** "And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah." [Surah al-Tawbah: 6] So, who hears the words of Allah?'" He (al-Harith) said: "Writing (about theological matters) has ruined them. They abandoned the narrations of the Messenger of Allah - may Allah's peace and blessings be upon him - and turned to theological rhetoric." I said to him, **"So, if he says, 'My utterance of the Qur'an (is created),' then he is a Jahmi?"** He said, **"So, what else is left if he says, 'My utterance of the Qur'an is created'?"**

حَدَّثَنَا أَبُو جَعْفَرٍ عُمَرُ بْنُ مُحَمَّدِ بْنِ رَجَاءٍ قَالَ: حَدَّثَنَا أَبُو نَصْرٍ عِصْمَةُ بْنُ أَبِي عِصْمَةَ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ زِيَادٍ، قَالَ: حَدَّثَنَا أَبُو طَالِبٍ أَحْمَدُ بْنُ حُمَيْدٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ: أَخْبَرَنِي سَاكِنِي، أَنَّ رَجُلًا، بِالرُّمَيْلَةِ كَانَ يَقُولُ بِقَوْلِ الْكَرَابِيسِيِّ لَفْظُهُ بِالْقُرْآنِ مَخْلُوقٌ، فَمَنَعُوهُ يُصَلِّي بِهِمْ، فَجَاءَ فَسَأَلَكَ عَنِ الرَّجُلِ يَقُولُ: لَفْظِي بِالْقُرْآنِ مَخْلُوقٌ، يُصَلَّى خَلْفَهُ؟ فَقُلْتَ لَهُ: لَا، فَرَجَعَ إِلَيْهِمْ فَأَخْبَرَهُمْ بِقَوْلِكَ، وَقَالَ: إِنِّي تَائِبٌ، وَأَسْتَغْفِرُ اللَّهَ مِمَّا قُلْتُ، فَقَالُوا لَهُ: صَلِّ بِنَا فَصَلَّى بِهِمْ، قَالَ: هُوَ كَانَ نَفْسَهُ، سَأَلَنِي رَجُلٌ طَوِيلُ اللِّحْيَةِ بَعْدَمَا صَلَّيْتُ الظُّهْرَ، فَقُلْتُ لَهُ: لِمَ " تَكَلَّمُونَ فِيمَا قَدْ نُهِيتُمْ عَنْهُ، لَا يُصَلَّى خَلْفَهُ وَلَا يُجَالَسْ

44 - Abu Ja'far 'Umar Ibn Muhammad Ibn Rajaa' narrated to us, saying: Abu Nasr 'Ismah Ibn Abi 'Ismah narrated to us, saying: Al-Fadl Ibn Ziyad narrated to us, saying: Abu Talib Ahmad Ibn Humayd narrated to us, saying: "I said to Abu 'Abd Allah, **'Sakini informed me that there was a man in Ramla who used to hold the view of al-Karabisi, that his utterance of the Qur'an is created. So, they prevented him from leading them in prayer. He came and asked you about the man who says, "My utterance of the Qur'an is created." Is it permissible to pray behind him?' So you said to him, 'No.' He returned to them and informed them of your saying. He said, 'I repent, and I seek Allah's forgiveness for what I said.' So, they said to him, 'Lead us in prayer.' So, he led them in prayer." He said, "He himself - a man with a long beard - asked me after I had prayed the afternoon prayer. So, I said to him, 'Why do you speak about what you have been prohibited from? One should not pray behind him, nor sit with him.'"**

حَدَّثَنَا أَبُو حَفْصٍ، قَالَ: حَدَّثَنَا أَبُو نَصْرٍ، قَالَ: حَدَّثَنَا الْفَضْلُ، قَالَ: حَدَّثَنَا أَبُو طَالِبٍ، عَنْ أَبِي عَبْدِ اللَّهِ، قَالَ: قُلْتُ لَهُ: كُتِبَ إِلَيَّ مِنْ طَرَسُوسَ أَنَّ الشَّرَّاكَ يَزْعُمُ أَنَّ الْقُرْآنَ كَلَامُ اللَّهِ، فَإِذَا تَلَوْتُهُ فَتِلَاوَتُهُ مَخْلُوقَةٌ، قَالَ: «قَاتَلَهُ اللَّهُ، هَذَا كَلَامُ جَهْمٍ بِعَيْنِهِ»، قُلْتُ: رَجُلٌ قَالَ فِي الْقُرْآنِ: كَلَامُ اللَّهِ لَيْسَ بِمَخْلُوقٍ، وَلَكِنَّ لَفْظِي هَذَا بِهِ مَخْلُوقٌ؟ قَالَ: «هَذَا كَلَامُ سُوءٍ، مَنْ قَالَ هَذَا فَقَدْ جَاءَ بِالْأَمْرِ كُلِّهِ» قُلْتُ: الْحُجَّةُ فِيهِ حَدِيثُ أَبِي بَكْرٍ:

لَمَّا قَرَأَ: {الم غُلِبَتِ الرُّومُ} [الروم: ٢] فَقَالُوا: هَذَا جَاءَ بِهِ صَاحِبُكَ؟ قَالَ: لَا، وَلَكِنَّهُ كَلَامُ اللَّهِ، قَالَ: «نَعَمْ، هَذَا وَغَيْرُهُ إِنَّمَا هُوَ كَلَامُ اللَّهِ، إِنْ لَمْ يَرْجِعْ عَنْ هَذَا فَاجْتَنِبْهُ، وَلَا تُكَلِّمْهُ، هَذَا مِثْلُ مَا قَالَ الشَّرَّاكُ». [٣٣٩] قُلْتُ: كَذَا بَلَغَنِي، قَالَ: «أَخْزَاهُ اللَّهُ، تَدْرِي مَنْ كَانَ خَالُهُ؟» قُلْتُ: لَا، قَالَ: «كَانَ خَالَهُ عَبْدَكُ الصُّوفِيُّ، وَكَانَ صَاحِبَ كَلَامٍ وَرَأْيِ سُوءٍ، وَكُلُّ مَنْ كَانَ صَاحِبَ كَلَامٍ، فَلَيْسَ يَنْزِعُ إِلَى خَيْرٍ»، وَاسْتَعْظَمَ ذَلِكَ «وَاسْتَرْجَعَ، وَقَالَ: «إِلَى مَا صَارَ أَمْرُ النَّاسِ؟

45 - Abu Hafs narrated to us, saying: Abu Nasr narrated to us, saying: Al-Fadl narrated to us, saying: Abu Talib narrated to us, from Abu 'Abd Allah. I said to him, **"It has been written to me from Tarsus that al-Sharrak claims that the Qur'an is the speech of Allah, but when I recite it, my recitation is created.' He said, 'May Allah kill him! This is exactly the speech of Jahm.' I said, 'A man said about the Qur'an, "It is the speech of Allah, not created, but my utterance of it is created."'** He said, 'This is evil speech. Whoever said this has brought about the whole matter.' I said, 'The proof for this is the hadith of Abu Bakr: When he recited: "Alif, Lam, Mim. The Byzantines have been defeated" [Surah al-Rum: 1-2]...they said, "Did your companion bring this?" He said, "No, but it is the speech of Allah."' **He said, 'Yes, this and other things are only the speech of Allah. If he does not retract this statement, then avoid him and do not speak to him. This is like what al-Sharrak said.'"** I said, "That is what reached me." He said, **'May Allah disgrace him! Do you know who his maternal uncle was?'** I said, 'No.' He said, **'His maternal uncle was 'Abdak al-Sufi, and he was a man of evil speech and opinion. And whoever is a man of (theological) rhetoric will not incline towards good.' He was greatly astonished by that and sought refuge in Allah, saying, 'What has become of the people?'"**

قَالَ الْمَرُّوذِيُّ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ: إِنَّ رَجُلًا مِنْ أَصْحَابِنَا زَوَّجَ أُخْتَهُ مِنْ رَجُلٍ، فَإِذَا هُوَ مِنْ هَؤُلَاءِ اللَّفْظِيَّةِ، يَقُولُ: لَفْظِي بِالْقُرْآنِ مَخْلُوقٌ، وَقَدْ كَتَبَ الْحَدِيثَ، فَقَالَ أَبُو عَبْدِ اللَّهِ: «هَذَا شَرٌّ مِنْ جَهْمِيٍّ». قُلْتُ: فَتُفَرِّقُ بَيْنَهُمَا؟ قَالَ: نَعَمْ، قُلْتُ: فَإِنَّ أَخَاهَا يُفَرِّقُ بَيْنَهُمَا؟ قَالَ: «قَدْ أَحْسَنَ»، وَقَالَ: «أَظْهِرُوا الْجَهْمِيَّةَ، هَذَا كَلَامٌ يَنْقُضُ آخِرُهُ أَوَّلَهُ». قُلْتُ لِأَبِي عَبْدِ اللَّهِ: إِنَّ الْكَرَابِيسِيَّ يَقُولُ: مَنْ لَمْ يَقُلْ: لَفْظِي بِالْقُرْآنِ مَخْلُوقٌ «فَهُوَ كَافِرٌ؟ قَالَ: «بَلْ هُوَ الْكَافِرُ». وَقَالَ: «مَاتَ بِشْرٌ الْمِرِّيسِيُّ وَخَلَفَهُ حُسَيْنٌ الْكَرَابِيسِيُّ

46 - **Al-Marwazi** said: "I said to Abu 'Abd Allah, **'Indeed, a man from our companions married his sister to a man, and it turned out that he was one of these Lafziyyah, saying, "My utterance of the Qur'an is created." And he had written down hadith.'** Abu 'Abd Allah said, **'This is worse than a Jahmi.'** I said, **'So, should you separate them?' He said, 'Yes.'** I said, 'What if her brother separates them?' He said, 'He has done well.' And he said, 'The Jahmiyyah have become apparent. This is speech whose end contradicts its beginning.'" I said to Abu 'Abd Allah, **"Indeed, al-Karabisi says, 'Whoever does not say, "My utterance of the Qur'an is created," is a kafir.'" He said, "Rather, he is the kafir." And he said, "Bishr al-Marisi died, and Husayn al-Karabisi succeeded him."**

حَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ مُحَمَّدِ بْنِ رَجَاءٍ قَالَ: حَدَّثَنَا أَبُو نَصْرٍ عِصْمَةُ بْنُ أَبِي عِصْمَةَ، قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ زِيَادٍ، قَالَ: حَدَّثَنَا أَبُو طَالِبٍ أَحْمَدُ بْنُ حُمَيْدٍ، عَنْ أَبِي عَبْدِ اللَّهِ، قُلْتُ: " قَدْ جَاءَتْ جَهْمِيَّةٌ رَابِعَةٌ، قَالَ: مَا هِيَ؟، قُلْتُ: زَعَمُوا أَنَّ إِنْسَانًا أَنْتَ تَعْرِفُهُ قَالَ: مَنْ زَعَمَ أَنَّ الْقُرْآنَ فِي صَدْرِهِ، فَقَدْ زَعَمَ أَنَّ فِيَ صَدْرِهِ مِنَ الْإِلَهِيَّةِ شَيْئًا، قَالَ: وَمَنْ قَالَ هَذَا، فَقَدْ قَالَ مِثْلَ مَا قَالَتِ النَّصَارَى فِي عِيسَى، أَنَّ كَلِمَةَ اللَّهِ فِيهِ. فَقَالَ: مَا سَمِعْتُ بِمِثْلِ هَذَا قَطُّ، قُلْتُ: هَذِهِ الْجَهْمِيَّةُ، قَالَ: أَكْثَرُ مِنَ الْجَهْمِيَّةِ، مَنْ قَالَ هَذَا؟ قُلْتُ: إِنْسَانٌ، قَالَ: لَا تَكْتُمُ عَلَيَّ مِثْلَ هَذَا، قُلْتُ: مُوسَى بْنُ عُقْبَةَ، وَأَقْرَأْتُهُ الْكِتَابَ فَقَالَ: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، فَقَالَ: لَيْسَ هَذَا صَاحِبَ حَدِيثٍ، وَإِنَّمَا هُوَ صَاحِبُ كَلَامٍ، لَا يُفْلِحُ صَاحِبُ كَلَامٍ، وَاسْتَعْظَمَ ذَلِكَ، وَقَالَ: هَذَا أَكْثَرُ مِنَ الْجَهْمِيَّةِ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يُنْزَعُ الْقُرْآنُ مِنْ صُدُورِكُمْ»، وَقَالَ: فِي [٣٥٦] صُدُورِنَا

وَأَبْنَائِنَا، هَذَا أَكْثَرُ مِنَ الْجَهْمِيَّةِ " ثُمَّ قُلْتُ: إِنَّهُ قَدْ أَقَرَّ بِمَا كُتِبَ بِهِ، وَقَالَ: أَسْتَغْفِرُ اللَّهَ، فَقَالَ: لَا يُقْبَلُ مِنْهُ وَلَا كَرَامَةَ، يَجْحَدُ وَيَحْلِفُ ثُمَّ يُقِرُّ، لَيْتَهُ بَعْدَ كَذَا وَكَذَا سَنَةً إِذَا عُرِفَ مِنْهُ التَّوْبَةُ يُقْبَلُ مِنْهُ، لَا يَكَلَّمُ وَيُجْفَى، وَمَنْ كَلَّمَهُ وَقَدْ عَلِمَ، فَلَا يُكَلَّمُ

47 - Abu Hafs 'Umar Ibn Muhammad Ibn Rajaa' narrated to us, saying: Abu Nasr 'Ismah Ibn Abi 'Ismah narrated to us, saying: Al-Fadl Ibn Ziyad narrated to us, saying: Abu Talib Ahmad Ibn Humayd narrated to us, from Abu 'Abd Allah. I said, **"A fourth group of Jahmiyyah has emerged."** He said, "What is it?" I said, **'They claimed that a person, whom you know said, 'Whoever claims that the Qur'an is in his chest has claimed that there is something of divinity in his chest.' He said, 'And whoever said this has said something similar to what the Christians said about Jesus, that the Word of Allah is in him.'** So, I said, **'I have never heard anything like this before.' I said, 'This is Jahmism.' He said, 'It is more than Jahmism. Who said this?' I said, 'A person.'** He said, 'Do not conceal such a thing from me.' I said, **'Musa Ibn 'Uqbah,'** and I read the book to him. He said, 'Indeed, to Allah we belong and to Him we shall return.' He said, **'This is not a man of hadith, but rather a man of (theological) rhetoric. And the man of rhetoric will not succeed.' He was greatly astonished by that** and said, **'This is more than Jahmism.** The Prophet - may Allah's peace and blessings be upon him - said: "The Qur'an will be removed from your chests." And he said, **"In our chests and the chests of our children." This is more than Jahmism.'** Then I said, **'He has admitted to what was written to him** and said, **"I seek Allah's forgiveness."' He said, 'It is not accepted from him, and there is no leniency for him. He denies and swears, then admits. If only after such and such years, when his repentance is known, it would be accepted from him. He should not be spoken to and should be shunned. And whoever speaks to him, knowing (his error), should not be spoken to.'"**

حَدَّثَنَا أَبُو حَفْصٍ، قَالَ: حَدَّثَنَا أَبُو نَصْرٍ، قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ زِيَادٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ: إِنَّ ابْنَ عَمٍّ لِي قَدِمَ مِنْ طَرَسُوسَ، فَأَخْبَرَنِي عَنْهُمْ أَنَّهُمْ يُحِبُّونَ أَنْ يَعْلَمُوا رَأْيَكَ فِي الَّذِي تَكَلَّمَ بِهِ مُوسَى بْنُ عُقْبَةَ، فَقَالَ: قَدْ كُنْتُ تَكَلَّمْتُ بِكَلَامٍ فِيهِ، قُلْتُ: إِنَّهُمْ يُرِيدُونَ مِنْكَ حَرَكَةً فِي أَمْرِهِ، فَقَالَ: قَدْ أَخْرَجْتُ فِيهِ أَحَادِيثَ، وَادْفَعْ إِلَيَّ كَاغِدًا حَتَّى أُخْرِجَهَا إِلَيْكَ، فَقَامَ، فَأَخْرَجْتُ كِتَابًا فَدَفَعَهُ إِلَيَّ، فَقَالَ: اقْرَأْ عَلَيَّ، فَقَرَأْتُ الْأَحَادِيثَ، وَدَفَعَ إِلَيَّ طَبَقَ كَاغِدٍ مِنْ عِنْدِهِ فَقَالَ: انْسَخْهُ، فَنَسَخْتُهُ، وَعَارَضْتُ بِهِ، وَصَحَّحْتُهُ " قَالَ الشَّيْخُ: قَدْ أَتَيْتُ أَنَا بِالْأَحَادِيثِ الَّتِي أَخْرَجَهَا أَبُو عَبْدِ اللَّهِ مِنْ غَيْرِ رِوَايَةِ الْفَضْلِ، لِطُولِ الْأَسَانِيدِ فِي طَرِيقِهِ، وَبَعْضُهَا عَنِ الْفَضْلِ حَسْبَ مَا وَفَّقَ اللَّهُ عَزَّ وَجَلَّ

48 - Abu Hafs narrated to us, saying: Abu Nasr narrated to us, saying: Al-Fadl Ibn Ziyad narrated to us, saying: "I said to Abu 'Abd Allah, **'Indeed, my cousin has come from Tarsus and informed me that they would like to know your opinion on what Musa Ibn 'Uqbah has said.'** He said, **'I have already spoken about it.'** I said, 'They want you to take action regarding him.' He said, 'I have already brought out hadiths about it. Come closer to me so I can bring them out to you.' So, he stood up and brought out a book and handed it to me. He said, 'Read it to me.' So, I read the hadiths. He handed me a stack of paper from his side and said, 'Copy it.' So, I copied it, compared it, and verified it." The Shaykh said: "I have brought the hadiths that Abu 'Abd Allah brought out without the narration of al-Fadl, due to the length of the chains of narration in his route. And some of them are from al-Fadl, as Allah - Exalted and Majestic is He - has willed."

حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مَخْلَدٍ، قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ إِبْرَاهِيمُ بْنُ جَابِرِ بْنِ عِيسَى، قَالَ: أَخْبَرَنَا يَحْيَى بْنُ أَبِي كَرِيمَةَ الزِّمِّيُّ، قَالَ: كُنْتُ عِنْدَ عَبْدِ اللَّهِ بْنِ إِدْرِيسَ الْأَوْدِيِّ، فَأَتَاهُ رَجُلٌ فَقَالَ: إِنَّ قَوْمًا يَزْعُمُونَ أَنَّ الْقُرْآنَ مَخْلُوقٌ، قَالَ: يَهُودُ هُمْ؟ قَالَ: مُوَحِّدُونَ، قَالَ: «مَنْ زَعَمَ أَنَّ «الْقُرْآنَ مَخْلُوقٌ، فَقَدْ زَعَمَ أَنَّ اللَّهَ مَخْلُوقٌ، وَمَنْ زَعَمَ أَنَّ اللَّهَ مَخْلُوقٌ فَهُوَ كَافِرٌ

49 - Abu 'Abd Allah Muhammad Ibn Makhlad narrated to us, saying: Abu Ishaq Ibrahim Ibn Jabir Ibn 'Isa narrated to us, saying: Yahya Ibn Abi Karimah al-Zimmi informed us, saying: "I was with 'Abdullah Ibn Idris al-Awdi **when a man came to him and said, 'Indeed, there are people who claim that the Qur'an is created.' He said, 'Are they Jews?' He said, 'They are monotheists.' He said, 'Whoever claims that the Qur'an is created has claimed that Allah is created. And whoever claims that Allah is created is a kafir.'"**

حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ بَكْرٍ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا حَمْزَةُ بْنُ سَعِيدٍ الْمَرُّوذِيُّ، قَالَ: سَأَلْتُ أَبَا بَكْرِ بْنَ عَيَّاشٍ، قُلْتُ: يَا أَبَا بَكْرٍ قَدْ بَلَغَكَ مَا كَانَ مِنْ أَمْرِ ابْنِ عُلَيَّةَ فِي الْقُرْآنِ، فَمَا تَقُولُ فِيهِ؟ فَقَالَ: اسْمَعْ إِلَيَّ وَيْلَكَ: «مَنْ زَعَمَ لَكَ أَنَّ الْقُرْآنَ مَخْلُوقٌ، فَهُوَ عِنْدَنَا كَافِرٌ زِنْدِيقٌ، «عَدُوُّ اللَّهِ، لَا تُجَالِسْهُ وَلَا تُكَلِّمْهُ

50 - Abu Bakr Muhammad Ibn Bakr narrated to us, saying: Abu Dawud narrated to us, saying: Hamza Ibn Sa'id al-Marwazi narrated to us, saying: "I asked Abu Bakr Ibn 'Ayyash, saying, **'O Abu Bakr, you have heard about what happened with Ibn 'Ulayyah regarding the Qur'an. What do you say about it?'** He said, 'Listen to me, woe to you! **Whoever claims to you that the Qur'an is created is, in our view, a disbelieving heretic, an enemy of Allah. Do not sit with him, nor speak to him.'"**

حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ بَكْرٍ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ، قَالَ: قَالَ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: " لَوْ كَانَ " الْأَمْرُ إِلَيَّ لَقُمْتُ عَلَى الْجِسْرِ، فَلَا يَمُرُّ بِي أَحَدٌ يَقُولُ: الْقُرْآنُ مَخْلُوقٌ إِلَّا ضَرَبْتُ [٤٩] عُنُقَهُ وَأَلْقَيْتُهُ

51 - Abu Bakr Muhammad Ibn Bakr narrated to us, saying: Abu Dawud narrated to us, saying: 'Abdullah Ibn 'Umar Ibn Maysarah narrated to us, saying: "'Abd al-Rahman Ibn Mahdi said, **'If the matter were up to me, I would stand on the bridge, and no one who says, "The Qur'an is created," would pass by me without me striking his neck and throwing him (over the bridge).'"**

حَدَّثَنَا أَبُو الْحَسَنِ أَحْمَدُ بْنُ زَكَرِيَّا السَّاجِيُّ، قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ

52 - Abu al-Hasan Ahmad Ibn Zakariya al-Saji narrated to us, saying: My father narrated to us, saying: Al-Rabi' Ibn Sulayman...

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا أَبُو حَاتِمٍ الرَّازِيُّ، قَالَ: حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ، قَالَ: سَمِعْتُ الشَّافِعِيَّ، وَذُكِرَ الْقُرْآنَ، وَمَا يَقُولُ حَفْصٌ الْفَرْدُ وَكَانَ الشَّافِعِيُّ يَقُولُ: حَفْصٌ الْمُنْفَرِدُ، وَنَاظَرَهُ بِحَضْرَةِ وَالٍ كَانَ بِمِصْرَ فَقَالَ لَهُ الشَّافِعِيُّ: «كَفَرْتَ وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ» ثُمَّ قَامُوا فَانْصَرَفُوا فَسَمِعْتُ حَفْصًا يَقُولُ: أَشَاطَ وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الشَّافِعِيُّ بِدَمِي

53 - Hafs Ibn 'Umar narrated to us, saying: Abu Hatim al-Razi narrated to us, saying: Al-Rabi' Ibn Sulayman narrated to us, saying: "I heard al-Shafi'i, and the Qur'an was mentioned, and what Hafs al-Fard was saying - **and al-Shafi'i used to call him Hafs al-Munfarid - and he debated with him in the presence of a governor who was in Egypt.** Al-Shafi'i said to him, **'You have disbelieved, by Allah, besides Whom there is no deity!'** Then they stood up and left. I heard Hafs saying, **'By Allah, besides Whom there is no deity, al-Shafi'i has [permitted] my blood.'"**

حَدَّثَنِي أَبُو يُوسُفَ يَعْقُوبُ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ فَرْدَةَ، قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ يَعْقُوبَ الْعَطَّارُ، قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ الْحَرَّانِيُّ، قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ يَحْيَى بْنِ كَثِيرٍ الْعَنْبَرِيُّ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ خَلَفٍ الْمُقْرِئُ، بِطَرَطُوسَ، وَذُكِرَ أَنَّهُ أَتَى عَلَيْهِ اثْنَتَانِ وَثَمَانُونَ سَنَةً، وَذُكِرَ أَنَّهُ أَتَى الْمَدِينَةَ سَنَةَ سِتٍّ وَسِتِّينَ وَمِائَةٍ، فَلَقِيَ مَالِكَ بْنَ أَنَسٍ وَأَتَاهُ رَجُلٌ فَقَالَ: يَا أَبَا عَبْدِ اللَّهِ مَا تَقُولُ فِيمَنْ يَقُولُ: الْقُرْآنُ مَخْلُوقٌ؟ فَقَالَ: «كَافِرٌ زِنْدِيقٌ، اقْتُلُوهُ» [٥٣] ثُمَّ قَدِمْتُ الْبَصْرَةَ فَلَقِيتُ اللَّيْثَ بْنَ سَعْدٍ قَالَ: فَقُلْتُ لَهُ: مَا تَقُولُ فِيمَنْ يَقُولُ: الْقُرْآنُ مَخْلُوقٌ؟ فَقَالَ: «كَافِرٌ» ثُمَّ لَقِيتُ ابْنَ لَهِيعَةَ، فَقُلْتُ: مَا تَقُولُ فِيمَنْ يَقُولُ: الْقُرْآنُ مَخْلُوقٌ؟ فَقَالَ: «كَافِرٌ»، ثُمَّ قَدِمْتُ مَكَّةَ، فَلَقِيتُ ابْنَ عُيَيْنَةَ، فَقُلْتُ: مَا تَقُولُ فِيمَنْ يَقُولُ: الْقُرْآنُ مَخْلُوقٌ؟ فَقَالَ: «كَافِرٌ» ثُمَّ قَدِمْتُ الْكُوفَةَ، فَلَقِيتُ أَبَا بَكْرِ بْنَ عَيَّاشٍ، فَقُلْتُ لَهُ: مَا تَقُولُ فِيمَنْ يَقُولُ: الْقُرْآنُ مَخْلُوقٌ؟ قَالَ: «كَافِرٌ، وَمَنْ لَمْ يَقُلْ أَنَّهُ كَافِرٌ فَهُوَ كَافِرٌ» ثُمَّ لَقِيتُ عَلِيَّ بْنَ عَاصِمٍ، وَهُشَيْمًا، فَقُلْتُ لَهُمَا: مَا تَقُولَانِ فِيمَنْ يَقُولُ: الْقُرْآنُ مَخْلُوقٌ؟ فَقَالَا: «كَافِرٌ» ثُمَّ رَجَعْتُ إِلَى الْكُوفَةِ، فَلَقِيتُ ابْنَ إِدْرِيسَ، وَعَبْدَ السَّلَامِ بْنَ حَرْبٍ [٥٤] الْمُلَائِيَّ، وَحَفْصَ بْنَ غِيَاثٍ النَّخَعِيَّ، وَيَحْيَى بْنَ أَبِي زَائِدَةَ، وَأَبَا أُسَامَةَ، فَقُلْتُ لَهُمْ: مَا تَقُولُونَ فِيمَنْ يَقُولُ: الْقُرْآنُ مَخْلُوقٌ؟ فَقَالُوا: «كَافِرٌ» ثُمَّ لَقِيتُ وَكِيعَ بْنَ الْجَرَّاحِ، وَابْنَ الْمُبَارَكِ، وَأَبَا إِسْحَاقَ الْفَزَارِيَّ فَقُلْتُ لَهُمْ: مَا تَقُولُونَ فِيمَنْ يَقُولُ: الْقُرْآنُ مَخْلُوقٌ؟ فَقَالُوا: «كَافِرٌ» ثُمَّ لَقِيتُ الْوَلِيدَ بْنَ مُسْلِمٍ، فَقُلْتُ: يَا أَبَا الْعَبَّاسِ مَا تَقُولُ فِيمَنْ يَقُولُ: الْقُرْآنُ مَخْلُوقٌ؟ فَقَالَ: «كَافِرٌ» قَالَ يَحْيَى بْنُ خَلَفٍ: وَأَنَا أَقُولُ: " مَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ فَهُوَ كَافِرٌ " قَالَ الْحَسَنُ بْنُ يَحْيَى بْنِ كَثِيرٍ: وَأَنَا أَقُولُ: " مَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ فَهُوَ كَافِرٌ " قَالَ أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ الْحَرَّانِيُّ: وَأَنَا أَقُولُ: " مَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ فَهُوَ كَافِرٌ " قَالَ إِسْحَاقُ بْنُ يَعْقُوبَ الْعَسْكَرِيُّ: وَأَنَا أَقُولُ: " مَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ [٥٥] فَهُوَ كَافِرٌ " قَالَ أَبُو بَكْرِ بْنُ فَرْدَةَ: وَأَنَا أَقُولُ: " مَنْ قَالَ: الْقُرْآنُ " مَخْلُوقٌ، فَهُوَ كَافِرٌ " وَقَالَ لِي أَبُو يُوسُفَ يَعْقُوبُ بْنُ يُوسُفَ: " مَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ فَهُوَ كَافِرٌ

54 - Abu Yusuf Ya'qub Ibn Yusuf narrated to me, saying: Abu Bakr Ibn Fardah narrated to us, saying: Ishaq Ibn Ya'qub al-'Attar narrated to me, saying: Ahmad Ibn 'Abd al-Rahman al-Harrani narrated to us, saying: Al-Hasan Ibn Yahya Ibn Kathir al-'Anbari narrated to us, saying: Yahya Ibn Khalaf, the reciter, narrated to us in Tartus - and it was mentioned that he reached eighty-two years of age, and it was mentioned that he came to Medina in the year 166 AH and met Malik Ibn Anas. **A man came to him and said, "O Abu 'Abd Allah, what do you say about the one who says, 'The Qur'an is created'?" He said, "He is a disbelieving heretic. Kill him."** Then I came to Basra and met al-Layth Ibn Sa'd. I said to him, "What do you say about the one who says, 'The Qur'an is created'?" He said, "He is a kafir." Then I met Ibn Lahi'ah and said, "What do you say about the one who says, 'The Qur'an is created'?" He said, "He is a kafir." Then I came to Mecca and met Ibn 'Uyainah. I said, "What do you say about the one who says, 'The Qur'an is created'?" He said, "He is a kafir." Then I came to Kufa and met Abu Bakr Ibn 'Ayyash. I said to him, "What do you say about the one who says, 'The Qur'an is created'?" He said, "He is a kafir, and whoever does not say that he is a kafir is a kafir." Then I met 'Ali Ibn 'Asim and Hushaym and said to them, "What do you say about the one who says, 'The Qur'an is created'?" They said, "He is a kafir." Then I returned to Kufa and met Ibn Idris, 'Abd al-Salam Ibn Harb al-Mulayi, Hafs Ibn Ghiyath al-Nakh'i, Yahya Ibn Abi Za'idah, and Abu Usamah. I said to them, "What do you say about the one who says, 'The Qur'an

is created'?" They said, "He is a kafir." Then I met Wakee' Ibn al-Jarrah, Ibn al-Mubarak, and Abu Ishaq al-Fazzari. I said to them, "What do you say about the one who says, 'The Qur'an is created'?" They said, "He is a kafir." Then I met al-Walid Ibn Muslim and said, "O Abu al-'Abbas, what do you say about the one who says, 'The Qur'an is created'?" He said, "He is a kafir."' Yahya Ibn Khalaf said, "And I say, 'Whoever says, "The Qur'an is created," is a kafir.'" Al-Hasan Ibn Yahya Ibn Kathir said, "And I say, 'Whoever says, "The Qur'an is created," is a kafir.'" Ahmad Ibn 'Abd al-Rahman al-Harrani said, "And I say, 'Whoever says, "The Qur'an is created," is a kafir.'" Ishaq Ibn Ya'qub al-'Askari said, "And I say, 'Whoever says, "The Qur'an is created," is a kafir.'" Abu Bakr Ibn Fardah said, "And I say, 'Whoever says, "The Qur'an is created," is a kafir.'" And Abu Yusuf Ya'qub Ibn Yusuf said to me, "Whoever says, 'The Qur'an is created,' is a kafir."

قَالَ الْمَرُّوذِيُّ: وَحَدَّثَنِي أَبُو بَكْرٍ الدُّورِيُّ الْمِصْرِيُّ، قَالَ: حَدَّثَنِي عَفَّانُ، قَالَ: شَهِدْتُ سَلَّامَ بْنَ الْمُنْذِرِ قَارِئَ أَهْلِ الْبَصْرَةِ وَقَدْ [٥٦] جَاءَهُ رَجُلٌ وَالْمُصْحَفُ فِي حِجْرِهِ، فَقَالَ: مَا هَذَا يَا أَبَا الْمُنْذِرِ؟ قَالَ: «قُمْ يَا زِنْدِيقُ، هَذَا كَلَامُ اللَّهِ غَيْرُ مَخْلُوقٍ

55 - **Al-Marwazi** said: "Abu Bakr al-Duri al-Misri narrated to me, saying: 'Affan narrated to me, saying: **'I witnessed Salam Ibn al-Mundhir, the reciter of the people of Basra, when a man came to him with the Mushaf (copy of the Qur'an) in his lap.** He said, **"What is this, O Abu al-Mundhir?"** He said, **"Get up, O heretic! This is the speech of Allah, uncreated."'"**

وَقَالَ عَمْرُو بْنُ عُثْمَانَ الْوَاسِطِيُّ ابْنُ أَخِي عَلِيِّ بْنِ عَاصِمٍ: سَأَلْتُ هُشَيْمًا، وَجَرِيرًا، وَالْمُعْتَمِرَ، وَمَرْحُومًا، وَعَمِّي عَلِيَّ بْنَ عَاصِمٍ، وَأَبَا بَكْرِ بْنَ عَيَّاشٍ، وَأَبَا مُعَاوِيَةَ، وَسُفْيَانَ، وَالْمُطَّلِبَ بْنَ زِيَادٍ، وَيَزِيدَ بْنِ هَارُونَ عَنْ " مَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ، فَقَالُوا: زَنَادِقَةٌ " قُلْتُ لِيَزِيدَ بْنِ هَارُونَ: يُقْتَلُونَ يَا أَبَا خَالِدٍ بِالسَّيْفِ؟ قَالَ: بِالسَّيْفِ

56 - **And 'Amr Ibn 'Uthman al-Wasiti, the nephew of 'Ali Ibn 'Asim,** said: "I asked Hushaym, Jarir, al-Mu'tamir, Marhum, my paternal uncle 'Ali Ibn 'Asim, Abu Bakr Ibn 'Ayyash, Abu Mu'awiyah, Sufyan, al-Muttalib Ibn Ziyad, and Yazid Ibn Harun about the one who says, **'The Qur'an is created.' They said, 'They are heretics.'** I said to Yazid Ibn Harun, **'Are they killed with the sword, O Abu Khalid?' He said, 'With the sword.'"**

قَالَ الْمَرُّوذِيُّ: وَأَخْبَرَنَا مَنْ سَمِعَ يَعْقُوبَ بْنَ إِبْرَاهِيمَ بْنِ سَعْدٍ، يَقُولُ: جَاءَ سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْجُمَحِيُّ، فَسَأَلَ أَبِي عَنْ رَجُلٍ، يَقُولُ: الْقُرْآنُ مَخْلُوقٌ، فَقَالَ: «هَذَا كَافِرٌ بِاللَّهِ تُضْرَبُ عُنُقُهُ مِنْ هَاهُنَا، وَأَشَارَ بِيَدِهِ إِلَى عُنُقِهِ» فَقُلْتُ لِيَعْقُوبَ: أَيُّ شَيْءٍ تَقُولُ أَنْتَ؟ فَقَالَ: أَقُولُ: ««الْقُرْآنُ كَلَامُ اللَّهِ لَيْسَ بِمَخْلُوقٍ

57 - **Al-Marwazi** said: "And someone who heard Ya'qub Ibn Ibrahim Ibn Sa'd narrated to us, saying: 'Sa'id Ibn 'Abd al-Rahman al-Jumahi came **and asked my father about a man who says, "The Qur'an is created." He said, "This is a disbeliever in Allah. His neck is struck from here," and he gestured with his hand to his neck.'** I said to Ya'qub, **'What do you say?'** He said, 'I say, **"The Qur'an is the speech of Allah, not created."'"**

" قَالَ: وَسَأَلْتُ يَزِيدَ بْنِ زُرَيْعٍ، قُلْتُ: " صَلَّيْتُ خَلْفَ مَنْ يَقُولُ: الْقُرْآنُ مَخْلُوقٌ؟ فَقَالَ: خَلْفَ رَجُلٍ مُسْلِمٍ أَحَبُّ إِلَيَّ

58 - He said: "And I asked Yazid Ibn Zurai', saying, **'Have I prayed behind someone who says, "The Qur'an is created"?'** He said, **'Praying behind a Muslim man is more beloved to me.'"**

وَأَخْبَرَنِي أَبُو الْقَاسِمِ الْجَابِرِيُّ، قَالَ: حَدَّثَنَا أَبُو بَكْرٍ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ هَارُونَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ بَخْتَانَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ: إِنَّ رَجُلًا جَاءَ إِلَى سَجَّادَةَ، قَالَ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ هَارُونَ: وَحَدَّثَنِي عَبْدُ الْكَرِيمِ بْنُ الْهَيْثَمِ بْنِ زِيَادٍ الْقَطَّانُ، قَالَ: حَدَّثَنِي الْحَسَنُ بْنُ الْبَزَّارِ، قَالَ: قِيلَ لِأَحْمَدَ بْنِ حَنْبَلٍ: " إِنَّ سَجَّادَةَ سُئِلَ عَنْ رَجُلٍ قَالَ: امْرَأَتُهُ طَالِقٌ ثَلَاثًا إِنْ كَلَّمَ زِنْدِيقًا، فَكَلَّمَ رَجُلًا يَقُولُ: الْقُرْآنُ مَخْلُوقٌ، فَقَالَ سَجَّادَةُ: «طُلِّقَتِ امْرَأَتُهُ»: فَقَالَ أَبُو عَبْدِ اللَّهِ: مَا أَبْعَدَ

59 - And Abu al-Qasim al-Jabiri informed me, saying: Abu Bakr Ahmad Ibn Muhammad Ibn Harun narrated to us, saying: Muhammad Ibn 'Ali narrated to us, saying: Ya'qub Ibn Bakhtan narrated to us, saying: "I said to Abu 'Abd Allah: **"Indeed, a man came to Sajadah..."** Ahmad Ibn Muhammad Ibn Harun said: "And 'Abd al-Karim Ibn al-Haytham Ibn Ziyad al-Qattan narrated to me, saying: Al-Hasan Ibn al-Bazzar narrated to me, saying: 'It was said to Ahmad Ibn Hanbal, **"Indeed, Sajadah was asked about a man who said, 'My wife is divorced thrice if I speak to a heretic,' and he spoke to a man who says, 'The Qur'an is created.' Sajadah said, 'His wife is divorced.'" So, Abu 'Abd Allah said, "He is not far off"""**

وَأَخْبَرَنِي أَبُو الْقَاسِمِ، قَالَ: حَدَّثَنَا أَحْمَدُ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ الْحَرْبِيُّ، قَالَ: حَدَّثَنَا أَبُو الْفَضْلِ الْوَرَّاقُ، قَالَ: سَأَلْتُ الْحَسَنَ بْنَ [٦٢] حَمَّادٍ سَجَّادَةَ، فَقُلْتُ: بَلَغَنَا أَنَّكَ قُلْتَ: لَوْ أَنَّ رَجُلًا حَلَفَ بِالطَّلَاقِ أَنْ لَا يُكَلِّمَ زِنْدِيقًا فَكَلَّمَ رَجُلًا يَقُولُ: الْقُرْآنُ مَخْلُوقٌ حَنِثَ، فَقَالَ: نَعَمْ، " مَنْ حَلَفَ أَنْ لَا يُكَلِّمَ كَافِرًا فَكَلَّمَ رَجُلًا يَقُولُ: الْقُرْآنُ مَخْلُوقٌ حَنِثَ " قَالَ أَبُو الْفَضْلِ الْوَرَّاقُ: وَحَدَّثَنِي أَبُو بَكْرِ بْنُ زَنْجُوَيْهِ أَنَّ قَوْلَهُ هَذَا ذُكِرَ لِأَحْمَدَ بْنِ حَنْبَلٍ، فَقَالَ: مَا أَبْعَدَ

60 - And Abu al-Qasim informed me, saying: Ahmad narrated to us, saying: 'Ali Ibn al-Hasan al-Harbi narrated to us, saying: Abu al-Fadl al-Warraq narrated to us, saying: "I asked al-Hasan Ibn Hammad Sajadah, saying, **'It has reached us that you said, "If a man swore by divorce that he would not speak to a heretic, then he spoke to a man who says, 'The Qur'an is created,' did he perjure?"' He said, 'Yes. Whoever swore that he would not speak to a kafir, then he spoke to a man who says, "The Qur'an is created," did he perjure?'"** Abu al-Fadl al-Warraq said: "And Abu Bakr Ibn Zanjawayh narrated to me that this statement of his was mentioned to Ahmad Ibn Hanbal, and he said, " **He is not far off** """

وَأَخْبَرَنِي أَبُو الْقَاسِمِ، قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ هَارُونُ، قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ هَارُونَ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي هَارُونَ، قَالَ: حَدَّثَنِي أَبُو بَكْرِ بْنُ صَالِحٍ، قَالَ: سُئِلَ عَبْدُ الْوَهَّابِ يَعْنِي الْوَرَّاقَ عَنْ " رَجُلٍ حَلَفَ بِالطَّلَاقِ أَنْ لَا يُكَلِّمَ كَافِرًا، فَكَلَّمَ رَجُلًا يَقُولُ: الْقُرْآنُ مَخْلُوقٌ، فَقَالَ: «حَنِثَ وَقَالَ: «إِذَا حَلَفَ بِالْقُرْآنِ فَحَنِثَ، فَعَلَيْهِ بِكُلِّ آيَةٍ يَمِينٌ، فَفِي هَذَا حُجَّةٌ قَوِيَّةٌ عَلَى الْجَهْمِيَّةِ

61 - And Abu al-Qasim informed me, saying: Ahmad Ibn Muhammad Ibn Harun narrated to us, saying: Al-Hasan Ibn Harun narrated to us, saying: Muhammad Ibn Abi Harun narrated to us, saying: Abu Bakr Ibn Salih narrated to us, saying: "'Abd al-Wahhab - meaning al-Warraq - was asked about **a man who swore by divorce that he would not speak to a kafir, then he spoke to a man who says, 'The Qur'an is created.' He said, 'he committed perjury' And he said, 'If he swore by the Qur'an, then committed perjury then for every verse, there is an oath. So, in this, there is a strong proof against the Jahmiyyah.'"**

حَدَّثَنَا أَحْمَدُ بْنُ سَلْمَانَ، قَالَ: حَدَّثَنِي إِدْرِيسُ، قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ السُّوَيْدِيُّ، قَالَ: سَمِعْتُ وَكِيعًا، يَقُولُ: وَقِيلَ «لَهُ: إِنَّ فُلَانًا يَقُولُ: إِنَّ الْقُرْآنَ مَخْلُوقٌ مُحْدَثٌ، فَقَالَ: «سُبْحَانَ اللَّهِ هَذَا كُفْرٌ

62 - Ahmad Ibn Salman narrated to us, saying: Idris narrated to us, saying: Ahmad Ibn Ibrahim narrated to us, saying: Abu Ja'far al-Suwaydi narrated to us, saying: "I heard Wakee' saying - and it was said to him, **'Indeed, so-and-so says that the Qur'an is created and originated' - he said, 'Glory be to Allah! This is disbelief.'"**

أَخْبَرَنِي أَبُو الْقَاسِمِ عُمَرُ بْنُ أَحْمَدَ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ هَارُونَ، قَالَ: حَدَّثَنِي حَرْبُ بْنُ إِسْمَاعِيلَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ وَذُكِرَ «عِنْدَهُ كَلَامُ النَّاسِ فِي الْقُرْآنِ، فَقَالَ: «كُفْرٌ ظَاهِرٌ، كُفْرٌ ظَاهِرٌ

63 - Abu al-Qasim 'Umar Ibn Ahmad informed me, saying: Ahmad Ibn Muhammad Ibn Harun narrated to us, saying: "Harb Ibn Isma'il narrated to me, saying: 'I heard Abu 'Abd Allah, **and the people's speech about the Qur'an was mentioned in his presence. He said, "It is manifest disbelief, manifest disbelief."'"**

حَدَّثَنَا أَبُو عُمَرَ حَمْزَةُ بْنُ الْقَاسِمِ الْهَاشِمِيُّ، قَالَ: حَدَّثَنَا حَنْبَلُ بْنُ إِسْحَاقَ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ يُوسُفَ الزِّمِّيُّ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ إِدْرِيسَ، وَجَاءَهُ رَجُلٌ فَقَالَ: يَا أَبَا مُحَمَّدٍ مَا تَقُولُ فِي قَوْمٍ يَقُولُونَ: الْقُرْآنُ مَخْلُوقٌ؟ فَقَالَ: «أَيَهُودُ؟» قَالَ: لَا. قَالَ: «أَنَصَارَى؟»، قَالَ: لَا. قَالَ: «أَمَجُوسٌ؟»، قَالَ: لَا. قَالَ: «فَمَنْ؟» قَالَ: مِنْ أَهْلِ الْإِسْلَامِ، قَالَ: مُعَاذَ اللَّهِ أَنْ يَكُونَ هَؤُلَاءِ مُسْلِمِينَ مُنْكِرًا لَهُ، هَذَا كَلَامُ الزَّنَادِقَةِ، هَذَا " كَلَامُ أَهْلِ الشِّرْكِ، وَاللَّهِ مَا أَرَادُوا إِلَّا أَنْ يَقُولُوا: إِنَّ اللَّهَ مَخْلُوقٌ

64 - Abu 'Umar Hamza Ibn al-Qasim al-Hashimi narrated to us, saying: Hanbal Ibn Ishaq narrated to us, saying: Yahya Ibn Yusuf al-Zimmi narrated to us, saying: "I heard 'Abdullah Ibn Idris, **and a man came to him and said, 'O Abu Muhammad, what do you say about people who say, "The Qur'an is created"?' He said, 'Are they Jews?' He said, 'No.' He said, 'Are they Christians?' He said, 'No.' He said, 'Are they Magians?' He said, 'No.' He said, 'Then who are they?' He said, 'They are from the people of Islam.' He said, 'God forbid that these people should be Muslims!' denying it. 'This is the speech of the heretics. This is the speech of the people of polytheism. By Allah, they only intend to say that Allah is created.'"**

حَدَّثَنَا أَبُو بَكْرٍ أَحْمَدُ بْنُ سَلْمَانَ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ، قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ، " قَالَ: كَانَ مَالِكُ بْنُ أَنَسٍ يَقُولُ: " الْقُرْآنُ كَلَامُ اللَّهِ، وَيَسْتَفْظِعُ قَوْلَ [٧١] مَنْ يَقُولُ: مَخْلُوقٌ، قَالَ مَالِكٌ: يُوجَعُ ضَرْبًا وَيُحْبَسُ حَتَّى يَمُوتَ

65 - Abu Bakr Ahmad Ibn Salman narrated to us, saying: 'Abdullah Ibn Ahmad narrated to us, saying: My father narrated to us, saying: Suraij Ibn al-Nu'man narrated to us, saying: 'Abdullah Ibn Nafi' narrated to us, saying: "Malik Ibn Anas used to say, **'The Qur'an is the speech of Allah,' and he would seek refuge in Allah from the saying of the one who says, 'It is created.' Malik said, 'He should be beaten severely and imprisoned until he dies.'"**

حَدَّثَنَا حَمْزَةُ بْنُ الْقَاسِمِ الْخَطِيبُ، قَالَ: حَدَّثَنَا ابْنُ حَنْبَلٍ إِسْحَاقُ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ، وَسَأَلَهُ يَعْقُوبُ الدَّوْرَقِيُّ عَمَّنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ، فَقَالَ: " مَنْ زَعَمَ أَنَّ عِلْمَ اللَّهِ وَأَسْمَاءَهُ مَخْلُوقَةٌ، فَقَدْ كَفَرَ، يَقُولُ اللَّهُ عَزَّ وَجَلَّ {فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ} [آل عمران: ٦١] أَفَلَيْسَ هُوَ الْقُرْآنُ، فَمَنْ زَعَمَ أَنَّ عِلْمَ اللَّهِ وَأَسْمَاءَهُ وَصِفَاتِهِ مَخْلُوقَةٌ، فَهُوَ كَافِرٌ لَا شَكَّ فِي ذَلِكَ، إِذَا اعْتَقَدَ ذَلِكَ وَكَانَ رَأْيُهُ وَمَذْهَبُهُ وَكَانَ دِينًا " تَدَيَّنَ بِهِ، كَانَ عِنْدَنَا كَافِرًا

66 - Hamza Ibn al-Qasim al-Khatib narrated to us, saying: Ibn Hanbal Ishaq narrated to us, saying: "I heard Abu 'Abd Allah, and Ya'qub al-Dawraqi asked him **about the one who says, 'The Qur'an is created.' He said, 'Whoever claims that the knowledge of Allah and His names are created has disbelieved. Allah - Exalted and Majestic is He - says: "So whoever argues with you about it after [this] knowledge has come to you - then indeed, he is [clearly] astray." [Surah Al 'Imran: 61] Is it not the Qur'an? So, whoever claims that the knowledge of Allah, His names, and His attributes are created is a kafir, there is no doubt about that. If he believes that, and it is his opinion, his school of thought, and a religion that he adheres to, then he is, in our view, a kafir.'"**

أَخْبَرَنِي أَبُو بَكْرٍ مُحَمَّدُ بْنُ الْحُسَيْنِ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ هَارُونَ الْعَسْكَرِيُّ الْفَقِيهُ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ الطَّبَّاعُ، قَالَ: سَمِعْتُ رَجُلًا سَأَلَ أَحْمَدَ بْنَ حَنْبَلٍ: أُصَلِّي خَلْفَ مَنْ يَشْرَبُ الْمُسْكِرَ؟ قَالَ: «لَا». قَالَ: فَأُصَلِّي خَلْفَ مَنْ يَقُولُ: الْقُرْآنُ مَخْلُوقٌ؟ فَقَالَ: «سُبْحَانَ اللَّهِ «[٧٢] أَنْهَاكَ عَنْ مُسْلِمٍ، وَتَسْأَلُنِي عَنْ كَافِرٍ؟

67 - Abu Bakr Muhammad Ibn al-Husayn informed me, saying: Abu Bakr Muhammad Ibn Harun al-'Askari, the jurist, narrated to us, saying: Muhammad Ibn Yusuf al-Tabba' narrated to us, saying: **"I heard a man asking Ahmad Ibn Hanbal, 'Should I pray behind someone who drinks intoxicants?' He said, 'No.' He said, 'So, should I pray behind someone who says, "The Qur'an is created"?' He said, 'Glory be to Allah! I forbid you from (praying behind) a Muslim, and you ask me about a kafir?'"**

حَدَّثَنَا أَبُو عَبْدِ اللَّهِ بْنُ مَخْلَدٍ، قَالَ: حَدَّثَنَا أَبُو الْقَاسِمِ جَعْفَرُ بْنُ مُحَمَّدٍ الْمَاوَرْدِيُّ، قَالَ: سَمِعْتُ سَلَّامَ بْنَ سَالِمٍ الْخُزَاعِيَّ، يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْمُبَارَكِ، يَقُولُ: " مَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ، فَقَدْ طُلِّقَتْ مِنْهُ امْرَأَتُهُ ". قَالَ: فَقُلْنَا: وَكَيْفَ تُطَلَّقُ امْرَأَتُهُ؟ قَالَ: " لِأَنَّهُ إِذَا قَالَ: الْقُرْآنُ " مَخْلُوقٌ، فَقَدْ كَفَرَ، وَالْمُسْلِمَةُ لَا تَكُونُ تَحْتَ كَافِرٍ

68 - Abu 'Abd Allah Ibn Makhlad narrated to us, saying: Abu al-Qasim Ja'far Ibn Muhammad al-Mawardi narrated to us, saying: "I heard Salam Ibn Salim al-Khuza'i saying, 'I heard 'Abdullah Ibn al-Mubarak saying, **"Whoever says, 'The Qur'an is created,' his wife is divorced from him."'" He said: "So, we said, 'How is his wife divorced?' He said, 'Because if he says, "The Qur'an is created," he has disbelieved, and a Muslim woman cannot be under the guardianship of a kafir.'"**

حَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ مُحَمَّدِ بْنِ رَجَاءٍ، قَالَ: نا عِصْمَةُ بْنُ أَبِي عِصْمَةَ، قَالَ: نا الْفَضْلُ، قَالَ: نا أَبُو طَالِبٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ: " قَالَ لِي رَجُلٌ: لِمَ قُلْتَ: مَنْ كَفَرَ بِآيَةٍ مِنَ الْقُرْآنِ، فَقَدْ كَفَرَ؟ هُوَ كَافِرٌ مِثْلُ الْيَهُودِيِّ وَالنَّصْرَانِيِّ وَالْمَجُوسِيِّ، أَوْ كَافِرٌ بِنِعْمَةٍ، أَوْ كَافِرٍ بِمَقَالَتِهِ؟ [٧٨] قُلْتُ: لَا أَقُولُ هُوَ كَافِرٌ مِثْلُ الْيَهُودِيِّ وَالنَّصْرَانِيِّ وَالْمَجُوسِيِّ، وَلَكِنْ مِثْلُ الْمُرْتَدِّ، أَسْتَتِيبُهُ ثَلَاثًا، فَإِنْ تَابَ وَإِلَّا قَتَلْتُهُ. قَالَ: مَا أَحْسَنَ مَا " قُلْتَ، مَا كَافِرٌ بِنِعْمَةٍ مَنْ كَفَرَ بِآيَةٍ فَقَدْ كَفَرَ، قُلْتُ: أَلَيْسَ بِمَنْزِلَةِ الْمُرْتَدِّ إِنْ تَابَ وَإِلَّا قُتِلَ؟ قَالَ: نَعَمْ

69 - Abu Hafs 'Umar Ibn Muhammad Ibn Rajaa' narrated to us, saying: 'Ismah Ibn Abi 'Ismah narrated to us, saying: Al-Fadl narrated to us, saying: Abu Talib narrated to us, saying: "I said to Abu 'Abd Allah**, 'A man said to me, "Why did you say, 'Whoever disbelieves in a verse from the Qur'an has disbelieved'? Is he a kafir like a Jew, a Christian, or a Magian, or a disbeliever in a blessing, or a disbeliever in his statement?"' I said, 'I do not say that he is a kafir like a Jew, a Christian, or a Magian, but like an apostate. I give him three days to repent, and if he does not repent, I kill him.' He said, 'How excellent is what you said! He is not a disbeliever in a blessing. Whoever disbelieves in a verse has disbelieved.' I said, 'Is he not like an apostate? If he repents, then fine, otherwise he is killed?' He said, 'Yes.'"**

قَالَ أَبُو طَالِبٍ: وَقُلْتُ لِأَبِي عَبْدِ اللَّهِ: سَأَلَنِي إِنْسَانٌ عَنِ الْجَهْمِيِّ يَقُولُ: الْقُرْآنُ مَخْلُوقٌ، فَهُوَ كَافِرٌ؟ قُلْتُ قَوْمٌ يَقُولُونَ: حَلَالُ الدَّمِ وَالْمَالِ، لَوْ " لَقِيتُهُ فِي خَلَاءٍ لَقَتَلْتُهُ؟ قَالَ: مَنْ هَؤُلَاءِ؟ هَذَا الْمُرْتَدُّ يُسْتَتَابُ ثَلَاثَةَ أَيَّامٍ، قَوْلُ عُمَرَ وَأَبِي مُوسَى، وَهَذَا بِمَنْزِلَةِ الْمُرْتَدِّ يُسْتَتَابُ

70 - **Abu Talib** said: "And I said to Abu 'Abd Allah**, 'A person asked me about the Jahmi who says, "The Qur'an is created." Is he a kafir?' I said, 'There are people who say that his blood and wealth are lawful. If I were to meet him in seclusion, I would kill him.'** He said, 'Who are these people? This is an apostate who is given three days to repent, according to the saying of 'Umar and Abu Musa. And this one is like an apostate who is given a chance to repent.'"

حَدَّثَنَا أَبُو حَفْصٍ، قَالَ: نا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ شِهَابٍ قَالَ: سَمِعْتُ أَبَا تَوْبَةَ الطَّرَسُوسِيَّ الرَّبِيعُ بْنُ نَافِعٍ، يَقُولُ: قُلْتُ لِأَحْمَدَ بْنِ حَنْبَلٍ وَهُوَ عِنْدَنَا هَاهُنَا بِطَرَسُوسَ يَعْنِي: حِينَ حُمِلَ فِي الْمِحْنَةِ: مَا تَرَى فِي هَؤُلَاءِ الَّذِينَ يَقُولُونَ: الْقُرْآنُ مَخْلُوقٌ؟ فَقَالَ: «كُفَّارٌ» قُلْتُ: مَا يُصْنَعُ بِهِمْ؟ قَالَ: فَقَالَ: «يُسْتَتَابُونَ، فَإِنْ تَابُوا وَإِلَّا ضُرِبَتْ أَعْنَاقُهُمْ» قَالَ: فَقُلْتُ: قَدْ جِئْتَ تُضَعِّفُ أَهْلَ الْعِرَاقِ، لَا بَلْ يُقْتَلُونَ وَلَا يُسْتَتَابُونَ " قَالَ أَبُو بَكْرٍ الْأَثْرَمُ: فَقَالَ أَبُو إِسْحَاقَ الْعَبَّادَانِيُّ يَوْمًا لِأَبِي عَبْدِ اللَّهِ [٧٩] وَنَحْنُ عِنْدَهُ: يَا أَبَا عَبْدِ اللَّهِ: حَكَى عَنْكَ أَبُو تَوْبَةَ كَذَا وَكَذَا، فَابْتَسَمَ ثُمَّ قَالَ: عَافَى اللَّهُ أَبَا تَوْبَةَ

71 - Abu Hafs narrated to us, saying: Abu al-'Abbas Ahmad Ibn 'Abdullah Ibn Shihab narrated to us, saying: "I heard Abu Tawbah al-Tarusi, al-Rabi' Ibn Nafi', saying, 'I said to Ahmad Ibn Hanbal while he was

with us here in Tarsus - meaning: when he was brought during the tribulation **- "What is your opinion on these people who say, 'The Qur'an is created'?"** He said, "They are kuffar." I said, "What should be done with them?" He said, "They should be given a chance to repent. If they repent, then fine, otherwise their necks should be struck." I said, "You have come to weaken the people of Iraq! No, they are killed without being given a chance to repent."'" Abu Bakr al-Athram said: "Abu Ishaq al-'Abbadani said one day to Abu 'Abd Allah while we were with him, 'O Abu 'Abd Allah, Abu Tawbah narrated from you such and such.' He smiled and then said, 'May Allah pardon Abu Tawbah.'"

حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ الْعَزِيزِ بْنُ جَعْفَرٍ، قَالَ: نا الْخَلَّالُ، قَالَ: حَدَّثَنِي عَلِيُّ بْنُ عِيسَى الْعُكْبَرِيُّ، أَنَّ حَنْبَلًا، حَدَّثَهُمْ سَمِعَ أَبَا عَبْدِ اللَّهِ، قَالَ: " مَنْ قَالَ: إِنَّ اللَّهَ لَمْ يَتَّخِذْ إِبْرَاهِيمَ خَلِيلًا، فَقَدْ كَفَرَ وَرَدَّ عَلَى اللَّهِ أَمْرَهُ وَقَوْلَهُ، يُسْتَتَابُ فَإِنْ تَابَ وَإِلَّا قُتِلَ "

72 - Abu Bakr 'Abd al-'Aziz Ibn Ja'far narrated to us, saying: Al-Khallal narrated to us, saying: 'Ali Ibn 'Isa al-'Ukbari narrated to us that Hanbal narrated to them, saying: "I heard Abu 'Abd Allah saying, **'Whoever says that Allah did not take Ibrahim as a Khalil (close friend) has disbelieved and rejected the command and statement of Allah. He should be given a chance to repent. If he repents, then fine, otherwise he should be killed.'"**

حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ الْعَزِيزِ، قَالَ: نا أَبُو بَكْرٍ الْخَلَّالُ، قَالَ: حَدَّثَنِي رَوْحُ بْنُ الْفَرَجِ، قَالَ: نا أَبُو دَاوُدَ السِّجِسْتَانِيُّ، قَالَ: نا عَبْدُ الرَّحْمَنِ بْنُ قُرَيْبٍ الْأَصْمَعِيُّ، قَالَ: سَمِعْتُ عَمِّي الْأَصْمَعِيَّ، يَقُولُ: " أُتِيَ هَارُونُ بِرَجُلٍ يَقُولُ: الْقُرْآنُ مَخْلُوقٌ فَقَتَلَهُ "

73 - Abu Bakr 'Abd al-'Aziz narrated to us, saying: Abu Bakr al-Khallal narrated to us, saying: Rawh Ibn al-Faraj narrated to us, saying: Abu Dawud al-Sijistani narrated to us, saying: 'Abd al-Rahman Ibn Qurayb al-Asma'i narrated to us, saying: "I heard my paternal uncle, al-Asma'i, saying, **'A man who said, "The Qur'an is created," was brought to Harun (al-Rashid), and he killed him.'"**

حَدَّثَنَا أَبُو بَكْرٍ، قَالَ: نا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي طَاهِرٍ الْأَزْدِيُّ، قَالَ: سَمِعْتُ أَبِي: قَالَ لِي حُسَيْنٌ الْخَادِمُ الْمَعْرُوفُ بِالْكَبِيرِ: [٨٠] " جَاءَنِي رَسُولُ الرَّشِيدِ لَيْلًا، فَلَبِسْتُ سَيْفِي وَدَخَلْتُ إِلَيْهِ، فَإِذَا بِهِ عَلَى كُرْسِيٍّ مُغْضَبًا، وَإِذَا شَيْخٌ فِي نِطْعٍ، فَقَالَ لِي: يَا حُسَيْنُ اضْرِبْ عُنُقَهُ قَالَ: فَسَلَلْتُ سَيْفِي فَضَرَبْتُ عُنُقَهُ. قَالَ: فَتَغَيَّرَ مِنْ ذَاكَ وَجْهِي لِأَنِّي لَمْ أَعْرِفْ قِصَّتَهُ، قَالَ: فَرَفَعَ الرَّشِيدُ رَأْسَهُ إِلَيَّ فَقَالَ لِي: لَا تَكْرَهْ مَا فَعَلْتَ " يَا حُسَيْنُ، فَإِنَّ هَذَا كَانَ يَقُولُ: الْقُرْآنُ مَخْلُوقٌ

74 - Abu Bakr narrated to us, saying: Muhammad Ibn 'Abd al-Rahman Ibn Abi Tahir al-Azdi narrated to us, saying: "I heard my father saying: 'Husayn al-Khadim, known as al-Kabir, said to me, "The messenger of al-Rashid came to me at night. So, I put on my sword and entered upon him. There he was, sitting on my chair, angry, and there was an old man in a striped garment. He said to me, **'O Husayn, strike his neck.' So, I drew my sword and struck his neck.** My face changed because of that, for I did not know his story. Al-Rashid raised his head to me and said, **'Do not regret what you have done, O Husayn, for this man used to say, "The Qur'an is created."'"'"**

حَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ مُحَمَّدِ بْنِ رَجَاءٍ، قَالَ: نا أَبُو نَصْرٍ عِصْمَةُ بْنُ أَبِي عِصْمَةَ، قَالَ: نا الْفَضْلُ بْنُ زِيَادٍ، قَالَ: نا أَبُو طَالِبٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ " عَنْ مِيرَاثِ الْجَهْمِيِّ، إِذَا كَانَ لَهُ أَخٌ، ابْنٌ يَرِثُهُ؟ قَالَ: بَلَغَنِي عَنْ عَبْدِ الرَّحْمَنِ، أَنَّهُ قَالَ: لَوْ كُنْتُ أَنَا مَا وَرَّثْتُهُ، قُلْتُ: مَا تَقُولُ أَنْتَ؟ قَالَ: مَا تَصْنَعُ بِقَوْلِي؟ قُلْتُ: عَلَى ذَاكَ. قَالَ: لَسْتُ أَقُولُ شَيْئًا. قُلْتُ: فَإِنْ ذَهَبَ إِنْسَانٌ إِلَى قَوْلِ عَبْدِ الرَّحْمَنِ تُنْكِرُ عَلَيْهِ؟ قَالَ: لَمْ أُنْكِرْ عَلَيْهِ، كَأَنَّهُ أَعْجَبَهُ

75 - Abu Hafs 'Umar Ibn Muhammad Ibn Rajaa' narrated to us, saying: Abu Nasr 'Ismah Ibn Abi 'Ismah narrated to us, saying: Al-Fadl Ibn Ziyad narrated to us, saying: Abu Talib narrated to us, saying: "I asked Abu 'Abd Allah **about the inheritance of a Jahmi. If he has a brother's son, does he inherit from him? He said, 'It has reached me from 'Abd al-Rahman that he said, "If it were me, I would not let him inherit."'** I said, 'What do you say?' He said, 'What will you do with my saying?' I said, 'I will act upon it.' He said, 'I am not saying anything.' I said, **'So, if someone were to follow the saying of 'Abd al-Rahman, would you criticize him?' He said, 'I would not criticize him.' It seemed as if he liked it."**

حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ الْعَزِيزِ، قَالَ: نا أَبُو بَكْرٍ الْخَلَّالُ، قَالَ: نا الْمَرُّوذِيُّ، أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ، يَقُولُ: بَلَغَنِي عَنْ عَبْدِ الرَّحْمَنِ، أَنَّهُ قَالَ: " لَوْ كَانَ لِي قَرَابَةٌ مِمَّنْ يَقُولُ: الْقُرْآنُ مَخْلُوقٌ ثُمَّ مَاتَ لَمْ أَرِثْهُ "

76 - Abu Bakr 'Abd al-'Aziz narrated to us, saying: Abu Bakr al-Khallal narrated to us, saying: Al-Marwazi narrated to us that he heard Abu 'Abd Allah saying, "It has reached me from 'Abd al-Rahman that he said, **'If I had a relative who said, "The Qur'an is created," and then he died, I would not inherit from him.'"**

حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ الْعَزِيزِ، قَالَ: نا أَحْمَدُ بْنُ هَارُونَ، قَالَ: نا مُحَمَّدُ بْنُ عَلِيٍّ، قَالَ: نا يَعْقُوبُ بْنُ بَخْتَانَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ رَحِمَهُ اللَّهُ: " مَنْ كَانَ لَهُ قَرَابَةٌ جَهْمِيٌّ يَرِثُهُ؟ قَالَ: بَلَغَنِي عَنْ عَبْدِ الرَّحْمَنِ أَنَّهُ قَالَ: لَا يَرِثُهُ، فَقِيلَ: مَا تَرَى؟ فَقَالَ: إِذَا كَانَ كَافِرًا قُلْتُ: لَا يَرِثُهُ؟ قَالَ: لَا

77 - Abu Bakr 'Abd al-'Aziz narrated to us, saying: Ahmad Ibn Harun narrated to us, saying: Muhammad Ibn 'Ali narrated to us, saying: Ya'qub Ibn Bakhtan narrated to us, saying: "I said to Abu 'Abd Allah - may Allah have mercy on him - **'Does a Jahmi relative inherit?'** He said, 'It has reached me from 'Abd al-Rahman that he said, "He does not inherit."' So, it was said, 'What do you think?' He said, 'If he is a kafir...' I said, 'He does not inherit?' He said, 'No.'"

وَحَدَّثَ عَبْدُ اللَّهِ بْنُ أَحْمَدَ، قَالَ: حَدَّثَنِي عَبَّاسٌ الْعَنْبَرِيُّ، قَالَ: نا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ حُمَيْدٍ يَعْنِي أَبَا بَكْرِ بْنَ أَبِي الْأَسْوَدِ، قَالَ: [٨٢] سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ مَهْدِيٍّ، يَقُولُ لِيَحْيَى بْنِ سَعِيدٍ، وَهُوَ عَلَى سَطْحِهِ: يَا أَبَا سَعِيدٍ «لَوْ أَنَّ رَجُلًا جَهْمِيًّا مَاتَ وَأَنَا وَارِثُهُ مَا اسْتَحْلَلْتُ أَنْ آخُذَ مِنْ مِيرَاثِهِ شَيْئًا»

78 - And 'Abdullah Ibn Ahmad narrated to us, saying: 'Abbas al-'Anbari narrated to us, saying: 'Abdullah Ibn Muhammad Ibn Humayd - meaning Abu Bakr Ibn Abi al-Aswad - narrated to us, saying: "I heard 'Abd al-Rahman Ibn Mahdi saying to Yahya Ibn Sa'id while he was on his roof, 'O Abu Sa'id, **if a Jahmi man were to die and I were his heir, I would not consider it lawful to take anything from his inheritance.'"**

أَخْبَرَنِي أَبُو الْقَاسِمِ عُمَرُ بْنُ أَحْمَدَ قَالَ: نا أَبُو بَكْرٍ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ هَارُونَ، قَالَ: نا عَلِيُّ بْنُ الْحَسَنِ بْنِ هَارُونَ، قَالَ: نا مُحَمَّدُ بْنُ أَبِي هَارُونَ، قَالَ: نا أَبُو عَبْدِ اللَّهِ بْنُ حَبِيبٍ، قَالَ: قَالَ أَبُو مُحَمَّدٍ فُورَانُ: " كَانَ أَبُو عَبْدِ اللَّهِ رَحِمَهُ اللَّهُ لَا يَرَى أَنْ يَرِثَ رَجُلًا يَقُولُ: الْقُرْآنُ مَخْلُوقٌ "

79 - Abu al-Qasim 'Umar Ibn Ahmad informed me, saying: Abu Bakr Ahmad Ibn Muhammad Ibn Harun narrated to us, saying: 'Ali Ibn al-Hasan Ibn Harun narrated to us, saying: Muhammad Ibn Abi Harun narrated to us, saying: Abu 'Abd Allah Ibn Habib, who said: "Abu Muhammad Furan said, **'Abu 'Abd Allah - may Allah have mercy on him - did not see it permissible to inherit from a man who says, "The Qur'an is created."'"**

قَالَ أَبُو بَكْرٍ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ هَارُونَ: وَحَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ الْعَطَّارُ، قَالَ: نا أَبُو مُحَمَّدٍ فُورَانُ، قَالَ: قَالَ أَحْمَدُ بْنُ حَنْبَلٍ فِي «الْجَهْمِيِّ «إِذَا مَاتَ وَلَهُ وَلَدٌ أَنَّهُ لَا يَرِثُهُ

80 - Abu Bakr Ahmad Ibn Muhammad Ibn Harun said: "And Ja'far Ibn Muhammad al-'Attar narrated to me, saying: Abu Muhammad Furan narrated to us, saying: 'Ahmad Ibn Hanbal said regarding **the Jahmi who dies and has a son, that he does not inherit from him.'"**

قَالَ: وَأَنَا الْمَرُّوذِيُّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْجَهْمِيِّ يَمُوتُ وَلَهُ ابْنُ عَمٍّ لَيْسَ لَهُ وَارِثٌ غَيْرُهُ، فَقَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ». قُلْتُ: فَلَا يَرِثُهُ؟ قَالَ: لَا. قُلْتُ: فَمَا يُصْنَعُ بِمَالِهِ؟ قَالَ: بَيْتُ [٨٣] الْمَالِ، نَحْنُ نَذْهَبُ إِلَى أَنَّ مَالَ الْمُرْتَدِّ لَبَيْتِ الْمَالِ

81 - He said: "And I, al-Marwazi, said: **'I asked Abu 'Abd Allah about the Jahmi who dies and has a cousin who is his only heir.'** He said, 'The Prophet - may Allah's peace and blessings be upon him - said: "A Muslim does not inherit from a kafir."' I said, 'So, he does not inherit from him?' He said, 'No.' I said, 'Then what is done with his wealth?' He said, 'It goes to the treasury. We hold the view that the wealth of an apostate goes to the treasury.'"

حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ بَكْرٍ، قَالَ: نا أَبُو دَاوُدَ، قَالَ: نا عَبْدُ اللَّهِ بْنُ مَخْلَدٍ، قَالَ: نا مَكِّيُّ بْنُ إِبْرَاهِيمَ، قَالَ: نا يَحْيَى بْنُ شِبْلٍ، قَالَ: كُنْتُ جَالِسًا مَعَ مُقَاتِلِ بْنِ سُلَيْمَانَ، وَعَبَّادِ بْنِ كَثِيرٍ إِذْ جَاءِ شَابٌّ فَقَالَ: مَا تَقُولُ فِي قَوْلِهِ عَزَّ وَجَلَّ: {كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ} [القصص: ٨٨]، فَقَالَ «مُقَاتِلٌ: «هَذَا جَهْمِيٌّ مَنْ قَالَ، وَيْحَكَ، إِنَّ جَهْمًا وَاللَّهِ مَا حَجَّ الْبَيْتَ، وَلَا جَالَسَ الْعُلَمَاءَ، وَإِنَّمَا [٩١] كَانَ رَجُلًا أُعْطِيَ لِسَانًا

82 - Abu Bakr Muhammad Ibn Bakr narrated to us, saying: Abu Dawud narrated to us, saying: 'Abdullah Ibn Makhlad narrated to us, saying: Makki Ibn Ibrahim narrated to us, saying: Yahya Ibn Shibl narrated to us, saying: "I was sitting with Muqatil Ibn Sulayman and 'Abbad Ibn Kathir **when a young man came** and said, 'What do you say about the saying of Allah - Exalted is He: "Everything will be destroyed except His Face." [Surah al-Qasas: 88] Muqatil said, **'This is a Jahmi who said that! Woe to you! By Allah, Jahm never performed Hajj, nor did he sit with the scholars. He was merely a man who was given a tongue.'"**

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، قَالَ: نا أَبُو دَاوُدَ، قَالَ: نا إِبْرَاهِيمُ بْنُ الْحَارِثِ الْأَنْصَارِيُّ، قَالَ: نا أَحْمَدُ بْنُ عُمَرَ الْكُوفِيُّ، قَالَ: سَمِعْتُ عَبْدَ **[٩٢]** «الْحَمِيدِ الْحِمَّانِيَّ، يَقُولُ: «جَهْمٌ كَافِرٌ بِاللَّهِ

83 - Muhammad Ibn Bakr narrated to us, saying: Abu Dawud narrated to us, saying: Ibrahim Ibn al-Harith al-Ansari narrated to us, saying: Ahmad Ibn 'Umar al-Kufi narrated to us, saying: "I heard 'Abd al-Hamid al-Himmani saying, **'Jahm is a disbeliever in Allah.'"**

حَدَّثَنِي أَبُو صَالِحٍ مُحَمَّدُ بْنُ أَحْمَدَ، قَالَ: نا أَبُو الْأَحْوَصِ، قَالَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ عُبَيْدِ بْنِ أَبِي كَرِيمَةَ الْحَرَّانِيُّ، قَالَ: سَمِعْتُ يَزِيدَ بْنِ هَارُونَ، يَقُولُ: «الْقُرْآنُ كَلَامُ اللَّهِ، لَعَنَ اللَّهُ جَهْمًا، وَمَنْ يَقُولُ بِقَوْلِهِ، كَانَ كَافِرًا جَاحِدًا، تَرَكَ الصَّلَاةَ أَرْبَعِينَ يَوْمًا، يُرِيدُ بِزَعْمِهِ يَرْتَادُ دِينًا، وَذَلِكَ أَنَّهُ شَكَّ فِي الْإِسْلَامِ» قَالَ يَزِيدُ: فَقَتَلَهُ سَلْمُ بْنُ أَحْوَزَ بِأَصْبَهَانَ عَلَى هَذَا الْقَوْلِ

84 - Abu Salih Muhammad Ibn Ahmad narrated to me, saying: Abu al-Ahwas narrated to me, saying: Isma'il Ibn 'Ubayd Ibn Abi Karimah al-Harrani narrated to me, saying: "I heard Yazid Ibn Harun saying: **"The Qur'an is the speech of Allah. May Allah curse Jahm and whoever follows his saying! He was a disbelieving denier. He abandoned prayer for forty days, intending, according to his claim, to seek a religion. That is because he had doubts about Islam."** Yazid said: **"So, Salam Ibn Ahwaz killed him in Isfahan for this saying."**

حَدَّثَنَا أَبُو بَكْرٍ أَحْمَدُ بْنُ سَلْمَانَ، قَالَ: نا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ حَنْبَلٍ، قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ، قَالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ خَارِجَةَ، يَقُولُ: " الْجَهْمِيَّةُ كُفَّارٌ، بَلِّغُوا نِسَاءَهُمْ أَنَّهُنَّ طَوَالِقَ وَأَنَّهُنَّ لَا يَحْلِلْنَ لِأَزْوَاجِهِنَّ، وَلَا تَعُودُوا مَرْضَاهُمْ، وَلَا تَشْهَدُوا جَنَائِزَهُمْ، ثُمَّ تَلَا " {طه مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى} [طه: ٢] إِلَى قَوْلِهِ {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} [طه: ٥]، هَلْ يَكُونُ الِاسْتِوَاءُ إِلَّا الْجُلُوسَ؟

85 - Abu Bakr Ahmad Ibn Salman narrated to us, saying: 'Abdullah Ibn Ahmad Ibn Hanbal narrated to us, saying: Ahmad Ibn Sa'id al-Darimi narrated to us, saying: "I heard my father saying, 'I heard Kharijah saying, **"The Jahmiyyah are kuffar. Inform their wives that they are divorced and that they are not lawful for their husbands. Do not visit them when they are sick, and do not attend their funerals." Then he recited: "Ṭā, Hā. We have not sent down to you the Qur'an that you be distressed - But only as a reminder for him who fears [Allah] - A revelation from He who created the earth and highest heavens, The Most Merciful [who is] above the Throne established." [Surah Ta-Ha: 2-5] 'Can there be establishment except by sitting?'"**

حَدَّثَنَا الْقَافْلَانِي، قَالَ: نا مُحَمَّدُ بْنُ إِسْحَاقَ، أنا أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنِي زُهَيْرٌ السِّجِسْتَانِيُّ، قَالَ: سَمِعْتُ سَلَّامَ بْنَ أَبِي مُطِيعٍ، يَقُولُ: «هَؤُلَاءِ الْجَهْمِيَّةُ كُفَّارٌ وَلَا يُصَلَّى خَلْفَهُمْ»، قَالَ زُهَيْرٌ: وَأَمَّا أَنَا يَا ابْنَ أَخِي فَإِذَا تَيَقَّنْتُ أَنَّهُ جَهْمِيٌّ أَعَدْتُ الصَّلَاةَ خَلْفَهُ يَوْمَ الْجُمُعَةِ وَغَيْرِهَا

86 - Al-Qafla'i narrated to us, saying: Muhammad Ibn Ishaq narrated to us, saying: Ahmad Ibn Ibrahim narrated to me, saying: Zuhayr al-Sijistani narrated to us, saying: "I heard Salam Ibn Abi Muti' saying, **'These Jahmiyyah are kuffar, and it is not permissible to pray behind them.'" Zuhayr said: "As for me, O nephew, if I am certain that he is a Jahmi, I repeat the prayer behind him, whether it is Friday prayer or any other prayer."**

وَأَخْبَرَنِي أَبُو الْقَاسِمِ عُمَرُ بْنُ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ هَارُونَ، قَالَ: نا يَزِيدُ بْنُ جُمْهُورٍ، قَالَ: سَمِعْتُ مُصْعَبَ بْنَ سَعِيدٍ، قَالَ: سَمِعْتُ «ابْنَ الْمُبَارَكِ، يَقُولُ: «الْجَهْمِيَّةُ كُفَّارٌ زَنَادِقَةٌ» قَالَ أَبُو خَيْثَمَةَ: «الْجَهْمِيُّ يُفَرَّقُ بَيْنَهُ وَبَيْنَ امْرَأَتِهِ وَلَا أُوَرِّثُهُ

87 - And Abu al-Qasim 'Umar Ibn Ahmad informed me, from Ahmad Ibn Muhammad Ibn Harun, saying: Yazid Ibn Jumhur narrated to us, saying: "I heard Mus'ab Ibn Sa'id saying, 'I heard Ibn al-Mubarak saying, **"The Jahmiyyah are disbelieving heretics."'" Abu Khaythamah said, "The Jahmi should be separated from his wife, and I would not let him inherit."**

حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ بَكْرٍ، قَالَ: نا أَبُو دَاوُدَ، قَالَ: نا أَحْمَدُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنِي الثِّقَةُ، قَالَ: سَمِعْتُ يَزِيدَ بْنَ هَارُونَ يَقُولُ: بِشْرٌ " الْمِرِّيسِيُّ، وَأَبُو بَكْرٍ الْأَصَمُّ كَافِرَانِ حَلَالَا الدَّمِ

88 - Abu Bakr Muhammad Ibn Bakr narrated to us, saying: Abu Dawud narrated to us, saying: Ahmad Ibn Ibrahim narrated to us, saying: Al-Thiqah narrated to us, saying: "I heard Yazid Ibn Harun saying, **'Bishr al-Mirrisi and Abu Bakr al-Asamm are kuffar whose blood is lawful.'"**

«قَالَ أَبُو دَاوُدَ: وَسَمِعْتُ قُتَيْبَةَ بْنَ سَعِيدٍ، يَقُولُ: «بِشْرٌ الْمِرِّيسِيُّ كَافِرٌ

89 - **Abu Dawud** said: "And I heard Qutaybah Ibn Sa'id saying, **'Bishr al-Mirrisi is a kafir.'"**

وَحَدَّثَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ إِسْحَاقَ الصَّوَّافُ، قَالَ: وَجَدْتُ فِي كِتَابِنَا، نا مُحَمَّدُ بْنُ سُلَيْمَانَ الْبَغْدَادِيُّ، قَالَ: نا الرَّبِيعُ بْنُ سُلَيْمَانَ، قَالَ: سَمِعْتُ الشَّافِعِيَّ، يَقُولُ: " دَخَلْتُ بَغْدَادَ فَنَزَلْتُ عَلَى بِشْرٍ الْمِرِّيسِيِّ، فَأَنْزَلَنِي فِي غَرْفَةٍ لَهُ، فَقَالَتْ أُمُّهُ: لِمَ جِئْتَ إِلَى هَذَا؟ قُلْتُ: لِأَسْمَعَ الْعِلْمَ. " فَقَالَتْ لِي: هَذَا زِنْدِيقٌ

90 - And Abu 'Ali Muhammad Ibn Ahmad Ibn Ishaq al-Sawwaf narrated to us, saying: "I found in our book: Muhammad Ibn Sulayman al-Baghdadi narrated to us, saying: Al-Rabi' Ibn Sulayman narrated to us, saying: 'I heard al-Shafi'i saying, **"I entered Baghdad and stayed with Bishr al-Mirrisi. He put me up in a room of his. His mother said, 'Why have you come to this man?' I said, 'To hear knowledge.'** She said to me, **'This man is a heretic.'"'"**

٣٤٩ - وَحَدَّثَنَا ابْنُ مَخْلَدٍ، قَالَ: نا الدَّقِيقِيُّ، قَالَ: نا حَامِدُ بْنُ يَحْيَى الْبَلْخِيُّ، قَالَ: سَمِعْتُ يَزِيدَ بْنِ هَارُونَ، يَقُولُ: «الْمِرِّيسِيُّ حَلَالُ الدَّمِ، يُقْتَلُ فَإِنْ حَيَّ قُتِلَ، فَإِنْ حَيَّ قُتِلَ، فَإِنْ حَيَّ قُتِلَ، أَخْبِرْ يَا حَامِدُ أَهْلَ خُرَاسَانَ عَنِّي [١٠٤] بِهَذَا الْكَلَامِ»

91 - And Ibn Makhlad narrated to us, saying: Al-Daqiqi narrated to us, saying: Hamid Ibn Yahya al-Balkhi narrated to us, saying: "I heard Yazid Ibn Harun saying, **'Al-Mirrisi's blood is lawful. He should be killed. If he lives, he should be killed. If he lives, he should be killed. If he lives, he should be killed. Inform the people of Khurasan of this statement from me, O Hamid.'"**

«قَالَ مُحَمَّدُ بْنُ دَاوُدَ: فَسَمِعْتُ عَبْدَ الْوَهَّابِ الْوَرَّاقَ، " ذَكَرَ يَعْقُوبَ بْنَ شَيْبَةَ وَابْنَ الثَّلَّاجِ، فَقَالَ: «جَهْمِيَّةٌ زَنَادِقَةٌ

92 - **Muhammad Ibn Dawud** said: "And I heard 'Abd al-Wahhab al-Warraq **mentioning Ya'qub Ibn Shaybah and Ibn al-Thalah,** and he said, **'They are Jahmiyyah heretics.'"**

حَدَّثَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ إِسْحَاقَ الصَّوَّافُ، قَالَ: نا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ عَمْرٍو الْوَرَّاقُ الْمَعْرُوفُ بِالتَّامِشِيِّ، قَالَ: نا أَبُو بَكْرٍ أَحْمَدُ بْنُ أَبِي الْعَوَّامِ، قَالَ: حَدَّثَنِي أَبِي، قَالَ لِي: " كَانَ حِمَارٌ مَجُوسِيٌّ وَكَانَ اسْمُهُ بَهْرَامُ، فَمَاتَ فَرَآهُ أَبِي فِي النَّوْمِ، فَقَالَ لَهُ: مَا فَعَلَ اللَّهُ بِكَ؟ قَالَ: " أَسْكَتَنِي سَقَرَ. فَقُلْتُ: أَسْفَلَكُمْ أَحَدٌ؟ قَالَ: هَؤُلَاءِ الَّذِينَ يَقُولُونَ: الْقُرْآنُ مَخْلُوقٌ

93 - Abu 'Ali Muhammad Ibn Ahmad Ibn Ishaq al-Sawwaf narrated to us, saying: Abu al-'Abbas Ahmad Ibn 'Amr al-Warraq, known as al-Tamishi, narrated to us, saying: Abu Bakr Ahmad Ibn Abi al-'Awwam narrated to us, saying: "My father narrated to me, saying: '**There was a Magian donkey whose name was Bahram.** He died, and my father saw him in a dream. He said to him, "What has Allah done with you?" He said, **"He has silenced me." I said, "Is there anyone lower than you?" He said, "These people who say, 'The Qur'an is created.'"'"**

وَأَخْبَرَنِي أَبُو الْقَاسِمِ الْقَصَبَانِيُّ، عَنْ أَبِي بَكْرٍ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ هَارُونَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ هَارُونَ الْمُنَقَّى الْكُوفِيُّ، قَالَ: سَمِعْتُ أَيُّوبَ الْأَصْبَهَانِيَّ، وَكَانَ مِنْ خِيَارِ الْمُسْلِمِينَ قَالَ: " كَانَ لِي جَارٌ يَهُودِيٌّ وَكُنْتُ أَدْعُوهُ إِلَى الْإِسْلَامِ فَيَأْبَى، فَمَاتَ فَرَأَيْتُهُ فِي النَّوْمِ، فَقُلْتُ: إِلَى أَيِّ شَيْءٍ صِرْتَ؟ قَالَ: إِلَى النَّارِ، فَقُلْتُ لَهُ: قَدْ كُنْتُ أَدْعُوكَ إِلَى الْإِسْلَامِ فَتَأْبَى، قَالَ: فَتَرَوْنَ أَنْ لَيْسَ فِي النَّارِ شَرٌّ مِنَّا؟ مَنْ يَقُولُ: الْقُرْآنُ " مَخْلُوقٌ، أَسْفَلُ مِنَّا بِدَرَجَةٍ

94 - And Abu al-Qasim al-Qasabani informed me, from Abu Bakr Ahmad Ibn Muhammad Ibn Harun, saying: Muhammad Ibn 'Ubayd Ibn Harun al-Munaqqa al-Kufi narrated to us, saying: "I heard Ayyub al-Isfahani, who was one of the best of the Muslims, saying: **'I had a Jewish neighbor whom I used to invite to Islam, but he refused. He died, and I saw him in a dream.** I said, "What has become of you?" He said, "To the Fire." I said to him, "I had invited you to Islam, but you refused.' He said, 'So, do you think that there is no one worse than us in the Fire? Those who say, "The Qur'an is created," are a level lower than us.'"

أَخْبَرَنِي أَبُو الْقَاسِمِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، قَالَ: نا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ سَعِيدِ بْنِ الْأَسْوَدِ الْقُرَشِيُّ الْكُوفِيُّ، قَالَ: نا عَمِّي، قَالَ: نا ابْنُ الْأَصْبَهَانِيِّ، قَالَ: " لَمَّا مَاتَ أَيُّوبُ الْيَهُودِيُّ رَأَيْتُهُ فِي الْمَنَامِ، فَقُلْتُ: أَيُّوبُ إِلَى مَا صِرْتَ؟ قَالَ: إِلَى النَّارِ. قَالَ: قُلْتُ: فَأَيْنَ أَنْتَ مِنْهَا؟ قَالَ: فِي الدَّرْكِ الْأَسْفَلِ. قَالَ: فَقُلْتُ: فَهَلْ أَحَدٌ أَسْفَلُ مِنْكُمْ؟ قَالَ: نَعَمْ. قُلْتُ: وَمَنْ هُمْ؟ قَالَ: قَوْمٌ مِنْكُمْ. قُلْتُ: وَمَنْ هُمْ؟ قَالَ: الَّذِينَ يَقُولُونَ: الْقُرْآنُ مَخْلُوقٌ "

95 - Abu al-Qasim informed me, from Ahmad Ibn Muhammad, saying: 'Abdullah Ibn Muhammad Ibn Sa'id Ibn al-Aswad al-Qurashi al-Kufi narrated to us, saying: My paternal uncle narrated to us, saying: Ibn al-Isfahani narrated to us, saying: "When Ayyub the Jew died, I saw him in a dream. I said, 'Ayyub, what has become of you?' He said, 'To the Fire.' I said, 'Where are you in it?' He said, 'In the lowest level.' I said, 'Is there anyone lower than you?' He said, 'Yes.' I said, 'Who are they?' He said, **'People from among you.' I said, 'Who are they?' He said, 'Those who say, "The Qur'an is created."'"**

حَدَّثَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الصَّوَّافِ قَالَ: نا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ عَمْرٍو الْوَرَّاقُ، قَالَ: نا أَبُو بَكْرِ بْنُ أَبِي الْعَوَّامِ، قَالَ: حَدَّثَنِي أَبِي، قَالَ: " مَرَرْتُ فِي بَعْضِ الْأَزِقَّةِ بِمَجْنُونٍ وَقَدْ وَقَعَ فَقِيلَ لِي: تَقَدَّمْ فَاقْرَأْ عَلَيْهِ، فَتَقَدَّمْتُ لِأَقْرَأَ عَلَيْهِ، فَقَالَ لِي شَيْطَانُهُ مِنْ جَوْفِهِ: دَعْهُ، فَإِنَّهُ يَقُولُ: الْقُرْآنُ مَخْلُوقٌ، قُلْتُ لَهُ: شَأْنُكَ وَإِيَّاهُ

96 - Abu 'Ali Muhammad Ibn Ahmad Ibn al-Sawwaf narrated to us, saying: Abu al-'Abbas Ahmad Ibn 'Amr al-Warraq narrated to us, saying: Abu Bakr Ibn Abi al-'Awwam narrated to us, saying: "My father narrated to me, saying: **'I passed by a madman in one of the alleys, and he had fallen down. It was said to me, "Go forward and recite (the Qur'an) over him." So, I went forward to recite over him. His devil said from inside him, "Leave him, for he says, 'The Qur'an is created.'" I said to him, "It is between you and him."'"**

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ أَبُو الْقَاسِمِ الْحَافِظُ، قَالَ: نا أَبُو حَاتِمٍ، قَالَ: سَأَلْتُ مُحَمَّدَ بْنَ بِشْرٍ الْعَبْدِيَّ، فَقُلْتُ: الْحِكَايَةُ الَّتِي كُنْتَ تَحْكِيهَا عَنْ جَارِكَ، فَقَالَ: " سَمِعْتُ جَارًا لِي كَانَ يُقْرِئُ الْقُرْآنَ وَكَانَ يَقُولُ: الْقُرْآنُ مَخْلُوقٌ. فَقَالَ لَهُ قَائِلٌ: إِنْ لَمْ يَكُنِ الْقُرْآنُ مَخْلُوقًا فَمَحَى اللَّهُ كُلَّ آيَةٍ فِي صَدْرِكَ مِنَ الْقُرْآنِ. قَالَ: نَعَمْ، فَأَصْبَحَ وَهُوَ يَقُولُ: {الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. الرَّحْمَنِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ. إِيَّاكَ}، فَإِذَا أَرَادَ أَنْ يَقُولَ {نَعْبُدُ} [الفاتحة: ٥]، لَمْ يَجْرِ لِسَانُهُ

97 - Hafs Ibn 'Umar Abu al-Qasim, the Hadith scholar, narrated to us, saying: Abu Hatim narrated to us, saying: "I asked Muhammad Ibn Bishr al-'Abdi, saying, 'The story that you used to narrate about your

neighbor...' He said, **'I heard a neighbor of mine who used to recite the Qur'an, and he used to say, "The Qur'an is created."** Someone said to him, "If the Qur'an is not created, then may Allah erase every verse of the Qur'an from your chest." He said, "Yes." So, he woke up saying: "Praise be to Allah, Lord of the worlds, The Entirely Merciful, the Especially Merciful, Sovereign of the Day of Recompense." [Surah al-Fatihah: 2-4] But when he wanted to say: "It is You we worship" [Surah al-Fatihah: 5] his tongue would not move.'"

حَدَّثَنِي أَبُو يُوسُفَ يَعْقُوبُ بْنُ يُوسُفَ قَالَ: نا أَبُو عَبْدِ اللَّهِ السِّيرَافِيُّ، قَالَ: نا حَفْصُ بْنُ أَحْمَدَ بْنِ حَفْصٍ الْأَنْصَارِيُّ الْأَزْرَقُ، قَالَ: نا هَارُونُ بْنُ عَبْدِ اللَّهِ السِّمْسَارُ، قَالَ: " مَرَّ بِي أَحْمَدُ بْنُ نَصْرِ بْنِ حَمْزَةَ الْخُزَاعِيُّ الْمَقْتُولُ فِي الْقُرْآنِ، وَإِنَّهُ فِي دُكَّانِي بِبَابِ الطَّاقِ نِصْفَ النَّهَارِ، فَجَلَسَ يَسْتَرِيحُ، إِذْ صُرِعَ رَجُلٌ فَقَامَ أَحْمَدُ، فَغَطَّى رَأْسَهُ لِيَقْرَأَ عَلَيْهِ، فَإِذَا الْجِنِّيَّةُ تَقُولُ مِنْ جَوْفِهِ: يَا أَبَا عَبْدِ اللَّهِ دَعْنِي، فَإِنَّهُ يَقُولُ: الْقُرْآنُ " مَخْلُوقٌ، فَقَالَ: [١١٨] اخْنُقِيهِ يَا سُنِّيَّةُ، اخْنُقِيهِ يَا سُنِّيَّةُ

98 - Abu Yusuf Ya'qub Ibn Yusuf narrated to me, saying: Abu 'Abd Allah al-Sirafi narrated to us, saying: Hafs Ibn Ahmad Ibn Hafs al-Ansari al-Azraq narrated to us, saying: Harun Ibn 'Abdullah al-Simsar narrated to us, saying: **"'Ahmad Ibn Nasr Ibn Hamza al-Khuza'i, who was killed for (his views on) the Qur'an, passed by me while he was in my shop at Bab al-Taq at midday. He sat down to rest when a man had a seizure. Ahmad stood up and covered his head to recite (the Qur'an) over him. Suddenly, the female jinn said from inside him, 'O Abu 'Abd Allah, leave me, for he says, "The Qur'an is created."' So, he said, 'Strangle him, O Sunniyyah! Strangle him, O Sunniyyah!'"**

حَدَّثَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ أَحْمَدَ الصَّوَّافُ، قَالَ: نا أَحْمَدُ بْنُ عَمْرٍو الْوَرَّاقُ، قَالَ: نا أَبُو بَكْرِ بْنُ أَبِي الْعَوَّامِ، قَالَ: نا أَبِي قَالَ: " كَانَ لِي جَارٌ فَافْتَقَرَ فَبَاعَ مَنْزِلَهُ فَنَزَلَ فِي سِرْدَابِ الدَّارِ يُفَتِّشُ وَيُسَلِّمُ عَلَى الْعُمَّارِ، فَقَالُوا لَهُ: وَنَحْنُ هُوَ ذَا نَتَحَوَّلُ، فَقُلْتُ لَهُمْ: أَنَا افْتَقَرْتُ، أَنْتُمْ مَا لَكُمْ؟ " قَالُوا: اشْتَرَى دَارَكَ مَنْ يَقُولُ: الْقُرْآنُ مَخْلُوقٌ، وَنَحْنُ لَا نُسَاكِنُ مَنْ يَقُولُ: الْقُرْآنُ مَخْلُوقٌ

99 - Abu 'Ali Muhammad Ibn Ahmad al-Sawwaf narrated to us, saying: Ahmad Ibn 'Amr al-Warraq narrated to us, saying: Abu Bakr Ibn Abi al-'Awwam narrated to us, saying: My father narrated to us, saying: **"I had a neighbor who became poor and sold his house. He decended into the basement of the house, inspecting it and greeting the Jinn residents.** They said to him, 'We are about to move.' I (i.e. the neighbor) said to them, 'I am the one who became poor. What is it to you?' They said, **'The one who bought your house says, "The Qur'an is created," and we do not live with someone who says, "The Qur'an is created."'"**

وَحَدَّثَنِي أَبُو الْقَاسِمِ حَفْصُ بْنُ عُمَرَ قَالَ: نا أَبُو حَاتِمٍ الرَّازِيُّ، قَالَ: نا أَبُو بَكْرِ بْنُ أَبِي عَتَّابٍ الْأَعْيُنُ، قَالَ: نا الْقَاسِمُ بْنُ مُحَمَّدِ بْنِ حُمَيْدٍ الْعُمَرِيُّ، قَالَ: نا عَبْدُ الرَّحْمَنِ بْنُ حَبِيبِ بْنِ أَبِي حَبِيبٍ، صَاحِبُ خَالِدِ بْنِ يَزِيدَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: شَهِدْتُ خَالِدَ بْنَ عَبْدِ اللَّهِ الْقَسْرِيَّ خَطَبَ النَّاسَ يَوْمَ النَّحْرِ، فَقَالَ: «أَيُّهَا النَّاسُ ضَحُّوا تَقَبَّلَ اللَّهُ مِنْكُمْ، فَإِنِّي مُضَحٍّ بِالْجَعْدِ بْنِ دِرْهَمٍ، فَإِنَّهُ زَعَمَ أَنَّ اللَّهَ لَمْ يُكَلِّمْ مُوسَى تَكْلِيمًا، وَلَمْ يَتَّخِذْ إِبْرَاهِيمَ خَلِيلًا، سُبْحَانَهُ وَتَعَالَى عَمَّا يَقُولُ الْجَعْدُ بْنُ دِرْهَمٍ عُلُوًّا كَبِيرًا، ثُمَّ نَزَلَ إِلَيْهِ فَذَبَحَهُ»

100 - And Abu al-Qasim Hafs Ibn 'Umar narrated to me, saying: Abu Hatim al-Razi narrated to us, saying: Abu Bakr Ibn Abi 'Attab al-A'yun narrated to us, saying: Al-Qasim Ibn Muhammad Ibn Humayd al-'Umari narrated to us, saying: 'Abd al-Rahman Ibn Habib Ibn Abi Habib, the companion of Khalid Ibn Yazid, narrated to us, from his father, from his grandfather, who said: "I witnessed Khalid Ibn 'Abdullah al-Qasri addressing the people on the Day of Sacrifice. He said, 'O people, offer sacrifices, may Allah accept from you, **for I am sacrificing al-Ja'd Ibn Dirham, for he claimed that Allah did not speak to Musa directly and did not take Ibrahim as a Khalil (close friend). Glory be to Him, Exalted is He, above what al-Ja'd Ibn Dirham says, a great transgression!' Then he went down to him and slaughtered him."**

حَدَّثَنِي أَبُو الْقَاسِمِ حَفْصُ بْنُ عُمَرَ قَالَ: نا أَبُو حَاتِمٍ، قَالَ: نا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَهْلٍ الْمَرْوَزِيُّ، قَالَ: نا عِصَامُ بْنُ الْحُسَيْنِ، قَالَ: أنا عَبْدُ الصَّمَدِ بْنُ حَسَّانَ، قَالَ: قَالَ خَارِجَةُ بْنُ مُصْعَبٍ: «إِذَا صَلَّيْتَ خَلْفَ الْإِمَامِ وَبِجَنْبِكَ جَهْمِيٌّ، فَأَعِدِ الصَّلَاةَ» قَالَ الشَّيْخُ: مَعْنَى قَوْلِ خَارِجَةَ رَحِمَهُ اللَّهُ فِي الْجَهْمِيِّ يُصَلِّي بِجَنْبِ الرَّجُلِ يُعِيدُ يُرِيدُ بِذَلِكَ أَنَّ مَنْ صَلَّى خَلْفَ إِمَامٍ وَحْدَهُ وَإِلَى جَانِبِهِ جَهْمِيٌّ، أَوْ صَلَّى خَلْفَ الصُّفُوفِ وَحْدَهُ وَإِلَى جَانِبِهِ جَهْمِيٌّ، أَنَّهُ يُعِيدُ، وَذَلِكَ أَنَّ مَذْهَبَ جَمَاعَةٍ مِنَ الْفُقَهَاءِ أَنَّ مَنْ صَلَّى خَلْفَ الصَّفِّ وَحْدَهُ، أَوْ قَامَ خَلْفَ إِمَامٍ وَحْدَهُ، أَعَادَ الصَّلَاةَ، فَكَأَنَّ خَارِجَةَ أَرَادَ أَنَّهُ مَنْ صَلَّى خَلْفَ الصَّفِّ هُوَ جَهْمِيٌّ، فَكَأَنَّمَا [١٢٢] صَلَّى خَلْفَ الصَّفِّ وَحْدَهُ، لِأَنَّ الْجَهْمِيَّ لَيْسَ هُوَ مُسْلِمًا وَلَا فِي صَلَاةٍ، فَالْقَائِمُ إِلَى جَنْبِهِ كَالْقَائِمِ وَحْدَهُ، فَأَمَّا الْجَهْمِيُّ إِذَا قَامَ فِي صَفٍّ فِيهِ جَمَاعَةٌ هُوَ كَأَحَدِهِمْ، فَصَلَاةُ الْجَمَاعَةِ جَائِزَةٌ

101 - Abu al-Qasim Hafs Ibn 'Umar narrated to me, saying: Abu Hatim narrated to us, saying: 'Abd al-'Aziz Ibn Abi Sahl al-Marwazi narrated to us, saying: 'Isam Ibn al-Husayn narrated to us, saying: 'Abd al-Samad Ibn Hassan narrated to us, saying: Kharijah Ibn Mus'ab said, **'If you pray behind the Imam and there is a Jahmi beside you, then repeat the prayer.'"** The Shaykh said: "The meaning of the saying of Kharijah - may Allah have mercy on him - regarding **the Jahmi praying beside a man, that he should repeat the prayer, is that whoever prays behind the Imam alone and there is a Jahmi beside him, or prays behind the rows alone and there is a Jahmi beside him, should repeat the prayer.** That is because the view of a group of jurists is that whoever prays behind the row alone, or stands behind the Imam alone, should repeat the prayer. So, it is as if Kharijah **meant that whoever prays behind the row and he is a Jahmi, it is as if he prayed behind the row alone, because the Jahmi is not a Muslim and is not in prayer.** So, the one standing beside him is like the one standing alone. But if the Jahmi stands in a row with a congregation, he is like one of them, and the congregational prayer is valid."

وَكَذَلِكَ رَوَى الْمَرُّوذِيُّ، عَنْ أَبِي عَبْدِ اللَّهِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ: رَجُلٌ صَلَّى خَلْفَ الصَّفِّ هُوَ وَرَجُلٌ، فَلَمَّا سَلَّمَ نَظَرَ إِلَى الَّذِي صَلَّى عَلَى " جَانِبِهِ فَإِذَا هُوَ جَهْمِيٌّ، قَالَ: يُعِيدُ الصَّلَاةَ فَإِنَّهُ إِنَّمَا صَلَّى خَلْفَ الصَّفِّ وَحْدَهُ، أَوْ كَلَامٌ هَذَا مَعْنَاهُ إِنْ شَاءَ اللَّهُ

102 - And similarly, al-Marwazi narrated from Abu 'Abd Allah. He said: "I said to Abu 'Abd Allah, **'A man prayed behind the row, he and another man. When he finished the prayer, he looked at the one who prayed beside him and saw that he was a Jahmi.'** He said, 'He should repeat the prayer, for he only prayed behind the row alone,' or words to that effect, if Allah wills."

حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَلِيٍّ الشَّيْلَمَانِيُّ، قَالَ: حَدَّثَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ الطَّيَالِسِيُّ، قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ الْكَوْسَجُ، قَالَ: «قَالَ أَحْمَدُ بْنُ حَنْبَلٍ رَحِمَهُ اللَّهُ: قَالَ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: [٣٢٠] «مَنْ قَالَ إِنَّ اللَّهَ لَمْ يُكَلِّمْ مُوسَى يُسْتَتَابُ، فَإِنْ تَابَ، وَإِلَّا قُتِلَ

103 - Abu Bakr Muhammad Ibn 'Ali al-Shaybani narrated to us, saying: Abu Muhammad 'Abdullah Ibn al-'Abbas al-Tayalisi narrated to us, saying: Ishaq Ibn Mansur al-Kawsaj narrated to us, saying: "Ahmad Ibn Hanbal - may Allah have mercy on him - said: "'Abd al-Rahman Ibn Mahdi said, **'Whoever says that Allah did not speak to Musa should be given a chance to repent. If he repents, then fine, otherwise he should be killed.'"**

حَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ مُحَمَّدِ بْنِ رَجَاءٍ، قَالَ: حَدَّثَنَا أَبُو نَصْرٍ عِصْمَةُ بْنُ أُبِي عِصْمَةَ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ زِيَادٍ قَالَ: حَدَّثَنَا أَبُو طَالِبٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ أَحْمَدَ بْنَ حَنْبَلٍ، عَنْ مَنْ قَالَ: إِنَّ اللَّهَ لَمْ يُكَلِّمْ مُوسَى، فَقَالَ: «كَافِرٌ يُسْتَتَابُ، فَإِنْ تَابَ، وَإِلَّا ضُرِبَتْ عُنُقُهُ» سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ مَهْدِيٍّ فِي هَذِهِ الْمَسْأَلَةِ بِعَيْنِهَا يَقُولُ: «مَنْ قَالَ إِنَّ اللَّهَ لَمْ يُكَلِّمْ مُوسَى، فَهُوَ كَافِرٌ يُسْتَتَابُ، فَإِنْ تَابَ، وَإِلَّا ضُرِبَتْ عُنُقُهُ

104 - Abu Hafs 'Umar Ibn Muhammad Ibn Rajaa' narrated to us, saying: Abu Nasr 'Ismah Ibn Abi 'Ismah narrated to us, saying: Al-Fadl Ibn Ziyad narrated to us, saying: Abu Talib narrated to us, saying: "I asked Abu 'Abd Allah Ahmad Ibn Hanbal **about the one who says, 'Indeed, Allah did not speak to Musa.'** He said, 'He is a kafir who should be given a chance to repent. If he repents, [then fine,] otherwise his neck should be struck. I heard 'Abd al-Rahman Ibn Mahdi saying **in this very matter**, "Whoever says that Allah did not speak to Musa is a kafir who should be given a chance to repent. If he repents, then fine, otherwise his neck should be struck."'"

حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ بَكْرٍ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ مَهْدِيٍّ، أَيَّامَ صَنَعَ بِشْرٌ مَا «صَنَعَ يَعْنِي: الْمِرِّيسِيَّ، يَقُولُ: «مَنْ زَعَمَ أَنَّ اللَّهَ لَمْ يُكَلِّمْ مُوسَى يُسْتَتَابُ، فَإِنْ تَابَ، وَإِلَّا ضُرِبَتْ عُنُقُهُ

105 - Abu Bakr Muhammad Ibn Bakr narrated to us, saying: Abu Dawud narrated to us, saying: "I heard Ahmad Ibn Hanbal saying, 'I heard 'Abd al-Rahman Ibn Mahdi, **during the time when Bishr - meaning al-Mirrisi - did what he did, saying, "Whoever claims that Allah did not speak to Musa should be given a chance to repent. If he repents, then fine, otherwise his neck should be struck."'"**

حَدَّثَنَا أَبُو عُمَرَ حَمْزَةُ بْنُ الْقَاسِمِ، قَالَ: حَدَّثَنَا حَنْبَلُ بْنُ إِسْحَاقَ، قَالَ: وَسَمِعْتُ أَبَا عَبْدِ اللَّهِ، يَقُولُ: «مَنْ زَعَمَ أَنَّ اللَّهَ لَمْ يُكَلِّمْ مُوسَى، فَهُوَ كَافِرٌ «بِاللَّهِ، وَكَذَّبَ بِالْقُرْآنِ، وَرَدَّ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يُسْتَتَابُ مِنْ هَذِهِ الْمَقَالَةِ، فَإِنْ تَابَ، وَإِلَّا ضُرِبَتْ عُنُقُهُ

106 - Abu 'Umar Hamza Ibn al-Qasim narrated to us, saying: Hanbal Ibn Ishaq narrated to us, saying: "And I heard Abu 'Abd Allah saying, **'Whoever claims that Allah did not speak to Musa has disbelieved in Allah, denied the Qur'an, and rejected the Messenger of Allah - may Allah's peace and blessings be upon him. He should be given a chance to repent from this statement. If he repents, then fine, otherwise his neck should be struck.'"**

وَحَدَّثَنِي أَبُو صَالِحٍ مُحَمَّدُ بْنُ أَحْمَدَ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ دَاوُدَ، قَالَ: حَدَّثَنَا أَبُو الْحَارِثِ، أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ، قَالَ: " إِذَا قَالَ: إِنَّ اللَّهَ لَمْ يُكَلِّمْ مُوسَى، فَقَدْ كَفَرَ بِقَوْلِ اللَّهِ تَعَالَى فِي كِتَابِهِ {وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا} [النساء: ١٦٤]، وَهُوَ يَقُولُ: لَمْ يُكَلِّمْهُ يُسْتَتَابُ فَإِنْ تَابَ، وَإِلَّا ضُرِبَتْ عُنُقُهُ، وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيُكَلِّمُهُ اللَّهُ لَيْسَ بَيْنَهُ وَبَيْنَهُ تُرْجُمَانُ»، فَمَنْ زَعَمَ أَنَّ اللَّهَ لَيْسَ بِمُتَكَلِّمٍ، فَقَدْ رَدَّ الْقُرْآنَ، وَمَنْ رَدَّ آيَةً مِنْ كِتَابِ اللَّهِ فَقَدْ كَفَرَ

107 - And Abu Salih Muhammad Ibn Ahmad narrated to me, saying: Abu Ja'far Muhammad Ibn Dawud narrated to us, saying: Abu al-Harith narrated to us that he heard Abu 'Abd Allah saying: **"If he says, 'Indeed, Allah did not speak to Musa,' then he has disbelieved in the saying of Allah - Exalted is He - in His Book: "And Allah spoke to Musa directly." [Surah al-Nisa': 164]** And he says that **He did not speak to him. He should be given a chance to repent. If he repents, then fine, otherwise his neck should be struck.** And the Prophet - may Allah's peace and blessings be upon him - said: "There is none among you but Allah will speak to him, without there being an interpreter between Him and him." **So, whoever claims that Allah does not speak has rejected the Qur'an. And whoever rejects a verse from the Book of Allah has disbelieved."**

حَدَّثَنَا أَبُو الْقَاسِمِ حَفْصُ بْنُ عُمَرَ قَالَ: نا أَبُو حَاتِمٍ، قَالَ: نا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ إِسْمَاعِيلَ، قَالَ: حَدَّثَنِي ابْنُ الطَّبَّاعِ، قَالَ: سَمِعْتُ سُنَيْدَ بْنَ دَاوُدَ، يَقُولُ: " رَأَيْتُ بَعْضَ مَنْ كَانَ يَقُولُ: الْقُرْآنُ مَخْلُوقٌ فِي النَّوْمِ، [١٢٣] فَقُلْتُ: إِلَى مَا صِرْتَ؟ قَالَ: عَذَّبَنِي عَذَابًا لَمْ يُعَذِّبْهُ أَحَدًا مِنَ الْعَالَمِينَ. قُلْتُ: بِمَاذَا؟ قَالَ: بِكَلَامِي فِي الْقُرْآنِ. قَالَ: قُلْتُ: بُعْدًا لَكَ وَسُحْقًا

108 - Abu al-Qasim Hafs Ibn 'Umar narrated to me, saying: Abu Hatim narrated to us, saying: Muhammad Ibn 'Abdullah Ibn Isma'il narrated to us, saying: Ibn al-Tabba' narrated to me, saying: "I heard Sunayd Ibn Dawud saying, **'I saw some of those who used to say, "The Qur'an is created," in a dream. I said, "What has become of you?" He said, "I have been tormented with a torment that no one in the world has been tormented with." I said, "Why?" He said, "Because of my speech about the Qur'an." I said, 'May you be far away and destroyed!'"**

حَدَّثَنَا أَبُو الْقَاسِمِ حَفْصُ بْنُ عُمَرَ قَالَ: نا أَبُو حَاتِمٍ، قَالَ: نا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ الْفَضْلِ الصَّيْدَاوِيُّ، قَالَ: حَدَّثَنِي أَبُو حَفْصٍ زِيَادُ بْنُ أَيُّوبَ، أَوْ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ يَعْقُوبَ، خَتَنُهُ عَنْهُ قَالَ: " مَاتَ عَمِّي وَكَانَ جَهْمِيًّا، ثُمَّ مَاتَتِ ابْنَتُهُ، فَرَأَيْتُهَا فِي النَّوْمِ. فَقُلْتُ لَهَا: مَا فَعَلَ اللَّهُ بِأَبِيكِ؟ " قَالَتْ: مَا عُرِضَ عَلَى اللَّهِ إِلَّا لَعَنَهُ

109 - Abu al-Qasim Hafs Ibn 'Umar narrated to me, saying: Abu Hatim narrated to us, saying: 'Abdullah Ibn Muhammad Ibn al-Fadl al-Saydawi narrated to us, saying: Abu Hafs Ziyad Ibn Ayyub narrated to me - or he said: Muhammad Ibn Ya'qub, his son-in-law, narrated to me from him - saying: **"My paternal uncle died, and he was a Jahmi. Then his daughter died, and I saw her in a dream. I said to her, 'What has Allah done with your father?' She said, 'He was not presented to Allah except that He cursed him.'"**

حَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ مُحَمَّدِ بْنِ رَجَاءٍ، قَالَ: نا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ دَاوُدَ، قَالَ: نا أَبُو بَكْرٍ يَعْنِي الْمَرُّوذِيَّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ وَنَحْنُ بِالْعَسْكَرِ: جَاءَنِي كِتَابٌ مِنْ بَغْدَادَ أَنَّ رَجُلًا قَدْ تَابَعَ الْحُسَيْنَ الْكَرَابِيسِيَّ عَلَى الْقَوْلِ، فَقَالَ لِي: هَذَا قَدْ تَجَهَّمَ وَأَظْهَرَ الْجَهْمِيَّةَ، يَنْبَغِي أَنْ نَحْذِرَ [١٢٩] عَنْهُ، وَعَنْ كُلِّ مَنِ اتَّبَعَهُ، قَالَ: " مَاتَ بِشْرٌ الْمِرِّيسِيُّ وَخَلَّفَ حُسَيْنًا الْكَرَابِيسِيَّ وَذُكِرَ حُسَيْنٌ الْكَرَابِيسِيُّ، فَقَالَ: مَا أَعْرِفُهُ بِشَيْءٍ مِنَ الْحَدِيثِ. وَقَالَ: صَاحِبُ كَلَامٍ، لَا يُفْلِحُ مَنْ تَعَاطَى الْكَلَامَ، لَمْ يَخْلُ مِنْ أَنْ يَتَجَهَّمَ. وَقَالَ: مَا كَانَ اللَّهُ لِيَدَعَهُ حَتَّى يُبَيِّنَ أَمْرَهُ، وَهُوَ يَقْصِدُ إِلَى سُلَيْمَانَ التَّيْمِيِّ يَتَكَلَّمُ فِيهِ، وَقَالَ: لَيْسَ قَوْمٌ عِنْدِي خَيْرًا مِنْ أَهْلِ الْحَدِيثِ، لَا يَعْرِفُونَ الْكَلَامَ. وَقَالَ: صَاحِبُ كَلَامٍ لَا يُفْلِحُ

110 - Abu Hafs 'Umar Ibn Muhammad Ibn Rajaa' narrated to us, saying: Abu Ja'far Muhammad Ibn Dawud narrated to us, saying: Abu Bakr - meaning al-Marwazi - narrated to us, saying: "I said to Abu 'Abd Allah while we were in the army, **'A letter has come to me from Baghdad that a man has followed Husayn al-Karabisi in his saying.' He said to me, 'This man has become a Jahmi and has manifested Jahmism. We should warn against him and against everyone who follows him.' He said, 'Bishr al-Mirrisi died and Husayn al-Karabisi succeeded him.' Husayn al-Karabisi was mentioned, and he said, 'I do not know him to have any knowledge of hadith.' And he said, 'He is a man of (theological) rhetoric. Whoever engages in rhetoric will not succeed. He will inevitably become a Jahmi.' And he said, 'Allah would not have left him until He clarified his matter.' He was referring to Sulayman al-Taymi, speaking about him. And he said, 'There are no people better to me than the people of hadith. They do not know rhetoric.' And he said, 'The man of rhetoric will not succeed.'"**

حَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ مُحَمَّدِ بْنِ رَجَاءٍ قَالَ: نا أَبُو الْعَبَّاسِيِّ أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ شِهَابٍ،

111 - Abu Hafs 'Umar Ibn Muhammad Ibn Rajaa' narrated to us, saying: Abu al-'Abbasi Ahmad Ibn 'Abdullah Ibn Shihab...

وَحَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ أَحْمَدَ بْنِ شِهَابٍ، قَالَ: نا أَبِي قَالَ: نا أَبُو بَكْرٍ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ هَانِئٍ الطَّائِيُّ الْأَثْرَمُ، قَالَ: نا مُوسَى بْنُ هَارُونَ الْهَمْدَانِيُّ، عَنْ أَبِي نُعَيْمٍ، عَنْ سُلَيْمَانَ الْقَارِيِّ، عَنْ سُفْيَانَ [١٣١] الثَّوْرِيِّ، قَالَ: قَالَ حَمَّادُ بْنُ أَبِي سُلَيْمَانَ: «أَبْلِغْ أَبَا حَنِيفَةَ الْمُشْرِكَ أَنِّي مِنْهُ بَرِيءٌ» قَالَ سُلَيْمَانُ: قَالَ سُفْيَانُ: لِأَنَّهُ كَانَ يَقُولُ: الْقُرْآنُ مَخْلُوقٌ

112 - And Abu Hafs 'Umar Ibn Ahmad Ibn Shihab narrated to us, saying: My father narrated to us, saying: Abu Bakr Ahmad Ibn Muhammad Ibn Hani al-Ta'i al-Athram narrated to us, saying: Musa Ibn Harun al-Hamdani narrated to us, from Abu Nu'aym, from Sulayman al-Qari, from Sufyan al-Thawri, who said: "Hammad Ibn Abi Sulayman said, **'Convey to Abu Hanifah, the polytheist, that I am innocent of him.' Sulayman said, 'Sufyan said, "Because he used to say, 'The Qur'an is created.'"'"**

حَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ أَحْمَدَ، قَالَ: نا أَبِي، قَالَ: نا أَبُو بَكْرٍ الْأَثْرَمُ، قَالَ: " وَذَكَرْتُ لِأَبِي عَبْدِ اللَّهِ إِبْرَاهِيمَ بْنَ إِسْمَاعِيلَ ابْنِ عُلَيَّةَ، فَقَالَ: ضَالٌّ مُضِلٌّ. ثُمَّ قَالَ: رَحِمَ اللَّهُ سُلَيْمَانَ بْنَ حَرْبٍ، ذُكِرَ عِنْدَهُ رَجُلٌ فَسُئِلَ عَنْهُ، فَقَالَ سُلَيْمَانُ: يَجِيءُ إِلَيَّ مَنْ يَنْبَغِي أَنْ يُقَدَّمَ فَتُضْرَبَ عُنُقُهُ فَتَذْكُرُهُ " قَالَ أَبُو عَبْدِ اللَّهِ لِلَّذِي ذَكَرَ إِبْرَاهِيمَ بْنَ إِسْمَاعِيلَ: وَلَكِنَّكَ أَنْتَ تَذْكُرُ، ثُمَّ سَكَتَ

113 - Abu Hafs 'Umar Ibn Ahmad narrated to us, saying: My father narrated to us, saying: Abu Bakr al-Athram narrated to us, saying: "I mentioned Ibrahim Ibn Isma'il Ibn 'Ulayyah to Abu 'Abd Allah, and he said, 'He is misguided and misguides others.' Then he said, 'May Allah have mercy on Sulayman Ibn Harb. **A man was mentioned in his presence, and he was asked about him.** Sulayman said, **"Someone will come to me who deserves to be brought forward and have his neck struck, and you will remember him."'** Abu 'Abd Allah said to the one who mentioned Ibrahim Ibn Isma'il, 'But you are the one who remembers,' then he fell silent."

حَدَّثَنِي أَبُو صَالِحٍ مُحَمَّدُ بْنُ أَحْمَدَ قَالَ: نا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ دَاوُدَ، قَالَ: حَدَّثَنِي أَبُو الْحَارِثِ الصَّائِغُ، قُلْتُ لِأَبِي عَبْدِ اللَّهِ: " إِنَّ أَصْحَابَ ابْنِ الثَّلَّاجِ نِلْنَا مِنْهُمْ وَمِنْ أَعْرَاضِهِمْ، فَنَسْتَحِلُّهُمْ مِنْ ذَلِكَ؟ فَقَالَ: لَا، هَؤُلَاءِ [١٣٢] جَهْمِيَّةٌ، مِنْ أَيِّ شَيْءٍ يُسْتَحَلُّونَ؟

114 - Abu Salih Muhammad Ibn Ahmad narrated to me, saying: Abu Ja'far Muhammad Ibn Dawud narrated to us, saying: Abu al-Harith al-Sa'igh narrated to us, saying: "I said to Abu 'Abd Allah, **'Indeed, the companions of Ibn al-Thalah have harmed us and our reputations. Do we consider it lawful to retaliate against them for that?' He said, 'No. These are Jahmiyyah. How can they be considered lawful targets?'"**

حَدَّثَنَا أَبُو بَكْرٍ أَحْمَدُ بْنُ سَلْمَانَ النَّجَادُ قَالَ: نا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ حَنْبَلٍ، قَالَ: سَمِعْتُ أَبِي يَقُولُ: " مَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ، فَهُوَ - ٤١٢ عِنْدَنَا كَافِرٌ لِأَنَّ الْقُرْآنَ مِنْ عِلْمِ اللَّهِ وَفِيهِ أَسْمَاءُ اللَّهِ، فَإِذَا قَالَ الرَّجُلُ: الْعِلْمُ مَخْلُوقٌ فَهُوَ كَافِرٌ لِأَنَّهُ يَزْعُمُ أَنَّهُ لَمْ يَكُنْ لَهُ عِلْمٌ حَتَّى خَلْقَهُ، وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ: {فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ} [آل عمران: ٦١] وَقَالَ اللَّهُ تَعَالَى {وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا النَّصَارَى حَتَّى تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ} [البقرة: ١٢٠] وَقَالَ تَعَالَى {وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ} [البقرة: ١٤٥]، وَقَالَ تَعَالَى: {أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ} [الأعراف: ٥٤] " قَالَ أَبِي: " الْخَلْقُ غَيْرُ الْأَمْرِ وَقَالَ: {وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ} [هود: ١٧] " [١٣٩] قَالَ أَبِي: وَقَالَ سَعِيدُ بْنُ جُبَيْرٍ: " الْأَحْزَابُ: الْمِلَلُ كُلُّهَا {، فَالنَّارُ مَوْعِدُهُ} [هود: ١٧]، وَقَالَ {وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُو وَإِلَيْهِ مَآبِ} [الرعد: ٣٦]، {وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ} [الرعد: ٣٧] "

«قَالَ أَبِي: «فَمَنْ قَالَ بِهَذَا الْقَوْلِ لَا يُصَلَّى خَلْفَهُ، لَا الْجُمُعَةَ وَلَا غَيْرَهَا، إِلَّا أَنَّكَ لَا تَدَعُ إِتْيَانَهَا، فَإِنْ صَلَّى رَجُلٌ خَلْفَهُمْ، أَعَادَ الصَّلَاةَ - ٤١٣

115 - Abu Bakr Ahmad Ibn Salman al-Najjad narrated to us, saying: 'Abdullah Ibn Ahmad Ibn Hanbal narrated to us, saying: "I heard my father saying, **'Whoever says, "The Qur'an is created," is, in our view, a kafir, because the Qur'an is from the knowledge of Allah and contains the names of Allah. So, if a man says, "The Knowledge is created," he is a kafir, because he claims that He did not have knowledge until He created it. And Allah - Exalted and Majestic is He - said: "So whoever argues with you about it after [this] knowledge has come to you - then indeed, he is [clearly] astray." [Surah Al 'Imran: 61] And Allah - Exalted is He - said: "And never will the Jews or the Christians approve of you until you follow their religion. Say, 'Indeed, the guidance of Allah is the [only] guidance.' If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper." [Surah al-Baqarah: 120]**... And He - Exalted is He - said: **"And if you brought to those who were given the Scripture every sign, they would not follow your qiblah (prayer direction). Nor will you be a follower of their qiblah. Nor would they be followers of one another's qiblah. So if you were to follow their desires after what has come to you of knowledge, indeed, you would then be among the wrongdoers." [Surah al-Baqarah: 145]** And He - Exalted is He - said: **"Unquestionably, to Him belong creation and command. Blessed is Allah, Lord of the worlds."** [Surah al-A'raf: 54] My father said, 'Creation is other than command.'" And He said: **"And whoever disbelieves in it from the [various] parties - then the Fire will be his promised place."** [Surah Hud: 17] My father said, 'And Sa'id Ibn Jubayr

said, "The parties are all the religions."'" And He said: **"And those to whom We [previously] gave the Scripture rejoice at what has been revealed to you, but among the [opposing] factions are those who deny part of it. Say, 'I have only been commanded to worship Allah and not associate partners with Him. To Him I invite, and to Him is my return.' And thus We have sent it down as an Arabic legislation. And if you should follow their inclinations after what has come to you of knowledge, you would have against Allah no protector or helper."** [Surah al-Ra'd: 36-37] My father said, **'So, whoever holds this view, it is not permissible to pray behind him, whether it is Friday prayer or any other prayer, except that you should not abandon attending it. If a man prays behind them, he should repeat the prayer.'"**

قَالَ: وَسَأَلْتُ أَبِي عَنِ الصَّلَاةِ خَلْفَ أَهْلِ الْبِدَعِ، فَقَالَ: " لَا تُصَلِّ خَلْفَهُمْ مِثْلَ الْجَهْمِيَّةِ وَالْمُعْتَزِلَةِ، وَقَالَ: إِذَا كَانَ الْقَاضِي جَهْمِيًّا، فَلَا تَشْهَدْ عِنْدَهُ " **[١٤٠]**

116 - He said: **"And I asked my father about praying behind the people of innovation, and he said, 'Do not pray behind them, such as the Jahmiyyah and the Mu'tazilah.' And he said, 'If the judge is a Jahmi, then do not testify before him.'"**

" قَالَ: وَسَمِعْتُ أَبِي يَقُولُ: " إِذَا كَانَ الرَّجُلُ مِنْ أَصْحَابِ الْحَدِيثِ وَأَصْحَابِ الْكَلَامِ فَأَمْسِكْ عَنْ أَنْ يَقُولَ: الْقُرْآنُ لَيْسَ بِمَخْلُوقٍ، فَهُوَ جَهْمِيٌّ

117 - He said: "And I heard my father saying, **'If a man is among the people of hadith and the people of (theological) rhetoric, and he refrains from saying, "The Qur'an is not created," then he is a Jahmi.'"**

وَحَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ مُحَمَّدِ بْنِ رَجَاءٍ، قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ دَاوُدَ، قَالَ: حَدَّثَنَا أَبُو بَكْرٍ الْمَرُّوذِيُّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ: إِنَّ رَجُلًا قَدْ تَكَلَّمَ فِي ذَلِكَ الْجَانِبِ وَقَدْ قَعَدَ النَّاسُ يَخُوضُونَ فِيهِ، وَقَدْ ذَهَبُوا إِلَى عَبْدِ الْوَهَّابِ فَسَأَلُوهُ، فَقَالَ: اذْهَبُوا إِلَى أَبِي عَبْدِ اللَّهِ، وَقَدْ ذَهَبُوا إِلَى غَيْرِ وَاحِدٍ مِنَ الْمَشْيَخَةِ، فَلَمْ يَدْرُوا مَا يَقُولُونَ، وَقَدْ جَاءُوا بِكَلَامِهِ عَلَى أَنْ يَعْرِضُوهُ عَلَيْكَ وَهَذِهِ الرُّقْعَةُ، فَقَالَ: " هَاتِهَا. فَدَفَعْتُهَا إِلَيْهِ، فَكَانَ فِيهَا: خَلَقَ اللَّهُ عَزَّ وَجَلَّ لَنَا عُقُولًا، وَأَلْهَمَنَا الْخَيْرَ وَالشَّرَّ، وَأَلْهَمَنَا الرُّشْدَ، وَأَوْجَبَ عَلَيْنَا فِيمَا أَنْعَمَ بِهِ عَلَيْنَا الشُّكْرَ. فَقَالَ لَهُ رَجُلٌ: وَهَكَذَا إِيمَانُنَا قَوْلٌ وَعَمَلٌ، وَيَزِيدُ وَيَنْقُصُ وَنِيَّةٌ وَاتِّبَاعُ السُّنَّةِ، وَإِنَّمَا قُلْتُ: إِنَّهُ مَخْلُوقٌ عَلَى الْحَرَكَةِ وَالْفِعْلِ، إِذْ كَانَ فِي هَذَا الْمَوْضِعِ لَا عَلَى الْقَوْلِ، فَمَنْ قَالَ: «إِنَّ الْإِيمَانَ مَخْلُوقٌ يُرِيدُ الْقَوْلَ فَهُوَ كَافِرٌ»، وَبَعْدَ هَذَا يُعْرَضُ كَلَامِي عَلَى أَبِي عَبْدِ اللَّهِ، فَإِنْ كَانَ خَطَأً رَجَعْتُ وَتُبْتُ إِلَى اللَّهِ، وَإِنْ كَانَ صَوَابًا، فَالْحَمْدُ لِلَّهِ، فَقَرَأَهَا أَبُو عَبْدِ اللَّهِ حَتَّى انْتَهَى إِلَى قَوْلِهِ: وَإِنَّمَا قُلْتُ: إِنَّهُ مَخْلُوقٌ عَلَى الْحَرَكَةِ وَالْفِعْلِ، فَرَمَى أَبُو عَبْدِ اللَّهِ بِالرُّقْعَةِ مِنْ يَدِهِ، وَغَضِبَ شَدِيدًا، ثُمَّ قَالَ: " هَذَا أَهْلٌ أَنْ يُحَذَّرَ عَنْهُ وَلَا يُكَلَّمَ، هَذَا كَلَامُ جَهْمٍ بِعَيْنِهِ، وَإِنَّمَا قُلْتَ مَخْلُوقٌ عَلَى الْحَرَكَةِ، هَذَا مِثْلُ قَوْلِ الْكَرَابِيسِيِّ، إِنَّمَا أَرَادَ: الْحَرَكَاتُ مَخْلُوقَةٌ، هَذَا قَوْلُ جَهْمٍ، وَيْلَهُ إِذَا قَالَ: إِنَّ الْإِيمَانَ مَخْلُوقٌ، فَأَيُّ شَيْءٍ بَقِيَ؟ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْإِيمَانُ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ»، فَلَا إِلَهَ إِلَّا اللَّهُ مَخْلُوقٌ؟، قَالَ: مِنْ أَيْنَ هَذَا الرَّجُلُ؟ وَعَلَى مَنْ نَزَلَ؟ وَمَنْ يُجَالِسُ؟ قُلْتُ: هُوَ غَرِيبٌ، قَالَ: حَذِّرُوا عَنْهُ، لَيْسَ يُفْلِحُ أَصْحَابُ الْكَلَامِ. **[٢٩٩]** ثُمَّ غَضِبَ غَضَبًا شَدِيدًا، وَأَمَرَ بِمُجَانَبَتِهِ، ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ: انْظُرْ كَيْفَ قَدَّمَ التَّوْبَةَ أَمَامَهُ: إِنْ أَنْكَرَ عَلَيَّ أَبُو عَبْدِ اللَّهِ تُبْتُ، وَلَمْ يُرِدْ أَنْ يَتَكَلَّمَ بِكَلَامٍ أُنْكِرُهُ عَلَيْهِ

118 - And Abu Hafs 'Umar Ibn Muhammad Ibn Rajaa' narrated to us, saying: Abu Ja'far Muhammad Ibn Dawud narrated to us, saying: Abu Bakr al-Marwazi narrated to us, saying: "I said to Abu 'Abd Allah, 'Indeed, a man has spoken about that matter, and the people have sat down to discuss it. They went to 'Abd al-Wahhab and asked him, so he said, 'Go to Abu 'Abd Allah.' They had gone to more than one of

the Shaykhs, but they did not know what to say. They came with his words to present them to you, and this is the note." He said, "Give it to me." So, I handed it to him. It contained the following: **'Allah - Exalted and Majestic is He - created for us intellects and inspired us with good and evil, and inspired us with guidance, and obligated us to be grateful for what He has bestowed upon us.' A man said to him, 'And this is our faith: saying and action, and it increases and decreases, and intention and following the Sunnah. I only said that it is created in terms of action and deed, as it was in this context, not in terms of saying.** So, whoever says, **"Indeed, faith is created," meaning the saying, is a kafir.** After this, my words will be presented to Abu 'Abd Allah. If they are wrong, I will retract and repent to Allah. And if they are correct, then all praise is due to Allah.' Abu 'Abd Allah read it until he reached his saying, **'I only said that it is created in terms of action and deed.' Abu 'Abd Allah threw the note from his hand and became very angry. Then he said, "This man deserves to be warned against and not spoken to. This is exactly the speech of Jahm. You said, 'created in terms of action.' This is like the saying of al-Karabisi. He only meant that the actions are created. This is the saying of Jahm. Woe to him! If he says, 'Indeed, faith is created,' then what is left?** The Prophet - may Allah's peace and blessings be upon him - said: "Faith is the testimony that there is no deity worthy of worship but Allah." So, is 'there is no deity worthy of worship but Allah' created?" He said, "Where is this man from? With whom did he come down? And whom does he sit with?" I said, "He is a stranger." He said, **"Beware of him. The people of (theological) rhetoric will not succeed." Then he became very angry and ordered that he be boycotted. Then Abu 'Abd Allah said, "Look at how he offered repentance before him; 'If Abu 'Abd Allah criticizes me, I will repent.' He did not want to speak words that would be criticized."**

حَدَّثَنَا أَحْمَدُ بْنُ سَلْمَانَ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ، قَالَ: حَدَّثَنِي أَبِي قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ مَهْدِيٍّ، يَقُولُ: «مَنْ زَعَمَ أَنَّ اللَّهَ لَمْ يُكَلِّمْ مُوسَى بْنَ عِمْرَانَ يُسْتَتَابُ، فَإِنْ تَابَ، وَإِلَّا ضُرِبَتْ عُنُقُهُ»

119 - Ahmad Ibn Salman narrated to us, saying: 'Abdullah Ibn Ahmad narrated to us, saying: My father narrated to us, saying: "I heard 'Abd al-Rahman Ibn Mahdi saying, **'Whoever claims that Allah did not speak to Musa, the son of 'Amran, should be given a chance to repent. If he repents, then fine, otherwise his neck should be struck.'"**

حَدَّثَنَا ابْنُ مَخْلَدٍ، قَالَ: حَدَّثَنَا صَالِحُ بْنُ أَحْمَدَ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ مَهْدِيٍّ، فَذَكَرَ مِثْلَهُ سَوَاءً

120 - Ibn Makhlad narrated to us, saying: Salih Ibn Ahmad narrated to us, saying: "I heard 'Abd al-Rahman Ibn Mahdi," and he mentioned the same thing.

قَالَ الْمَرْوَزِيُّ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ التَّيْمِيِّ، قَالَ: هُوَ صَدُوقٌ وَقَدْ كَتَبْتُ عَنْهُ شَيْئًا مِنَ الرَّقَائِقِ، وَلَكِنْ حُكِيَ عَنْهُ أَنَّهُ ذَكَرَ حَدِيثَ الضَّحِكِ، فَقَالَ: مِثْلُ الزَّرْعِ إِذَا ضَحِكَ، وَهَذَا كَلَامُ الْجَهْمِيَّةِ [١١٢]

121 - **Al-Marwazi** said: "I asked Abu 'Abd Allah about 'Abdullah al-Taymi. He said, 'He is trustworthy, and **I have written some narrations about asceticism from him. But it has been narrated from him that he mentioned the hadith about laughter** and said, **"Like a plant when it laughs." This is the speech of the Jahmiyyah.'"**

قَالَ أَبُو طَالِبٍ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ، عَنْ رَجُلٍ قَالَ: إِنَّ اللَّهَ مَعَنَا، وَتَلَا هَذِهِ الْآيَةَ: {مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ} [المجادلة: ٧]، [١٦٠] قَالَ أَبُو عَبْدِ اللَّهِ: قَدْ تَجَهَّمَ هَذَا، يَأْخُذُونَ بِآخِرِ الْآيَةِ، وَيَدْعُونَ أَوَّلَهَا: {أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ}: الْعِلْمُ مَعَهُمْ، وَقَالَ فِي ق: {وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ، وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ} [ق: ١٦]، فَعِلْمُهُ مَعَهُمْ.

122 - **Abu Talib said: I asked Abu 'Abd Allah about a man who said, "Verily, Allah is with us," and recited this verse: "There is no private conversation among three but that He is the fourth of them..."** (Qur'an 58:7) Abu 'Abd Allah said: **'This man has become a Jahmi.** They take the last part of the verse and leave the first. Don't they see that Allah says: **"...He knows what is in the heavens and what is on the earth. There is no private conversation among three but that He is the fourth of them..."** (Qur'an 58:7) Knowledge is with Him. And He said in Surah Qaf: **"...and We are closer to him than [his] jugular vein"** (Qur'an 50:16) So, His knowledge is with them."

وَقِيلَ لِأَبِي عَبْدِ اللَّهِ: فَرَجُلٌ قَالَ: أَقُولُ كَمَا قَالَ تَعَالَى: {مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ} [المجادلة: ٧]، أَقُولُ هَكَذَا وَلَا أُجَاوِزُهُ إِلَى غَيْرِهِ؟، فَقَالَ أَبُو عَبْدِ اللَّهِ: هَذَا كَلَامُ الْجَهْمِيَّةِ، [١٦١] قَالُوا: كَيْفَ نَقُولُ؟ قَالَ: عِلْمُهُ مَعَهُمْ، وَأَوَّلُ الْآيَةِ يَدُلُّ عَلَى أَنَّهُ عِلْمُهُ، ثُمَّ قَرَأَ: {يَوْمَ يَبْعَثُهُمْ} [المجادلة: ٦]. . . الْآيَةَ،

123 - And it was said to Abu 'Abd Allah, "There is a man who said, 'I say as Allah - Exalted is He - said: **"There is no private conversation of three but that He is the fourth of them - nor of five but that He is the sixth of them..."** [Surah al-Mujadilah: 7] **I say this and do not go beyond it to anything else.'"** Abu 'Abd Allah said, **"This is the speech of the Jahmiyyah.** They said, 'How should we say it?' He said, 'His knowledge is with them.' And the beginning of the verse indicates that it is His knowledge." Then he recited: **"the Day He will resurrect them..."** [Surah al-Mujadilah: 6]

حَدَّثَنَا أَحْمَدُ بْنُ سَلْمَانَ النَّجَّادُ، حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، نا أَبُو بَكْرٍ الْمَرُّوذِيُّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ: " كَيْفَ تَقُولُ فِي حَدِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «خَلَقَ اللَّهُ آدَمَ عَلَى صُورَتِهِ؟» [٢٦٥] قَالَ: أَمَّا الْأَعْمَشُ فَيَقُولُ: عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ آدَمَ عَلَى صُورَةِ الرَّحْمَنِ» فَنَقُولُ كَمَا جَاءَ الْحَدِيثُ. وَسَمِعْتُ أَبَا عَبْدِ اللَّهِ، وَذَكَرَ لَهُ بَعْضُ الْمُحَدِّثِينَ، قَالَ: خَلَقَهُ عَلَى صُورَتِهِ، قَالَ: عَلَى صُورَةِ الطِّينِ، فَقَالَ: هَذَا كَلَامُ الْجَهْمِيَّةِ

124 - Ahmad Ibn Salman al-Najjad narrated to us, saying: Muhammad Ibn Ja'far narrated to us, saying: Abu Bakr al-Marwazi narrated to us, saying: "I said to Abu 'Abd Allah, **'What do you say about the hadith of the Prophet - may Allah's peace and blessings be upon him: "Allah created Adam in His image"?'** He said, 'As for al-A'mash, he narrates from Habib Ibn Abi Thabit, from 'Ata', from Ibn 'Umar, from the

Prophet - may Allah's peace and blessings be upon him - "Indeed, Allah - Exalted and Majestic is He – created Adam in the image of the Most Merciful.' So, you should say as the hadith came. And I heard Abu 'Abd Allah, and some of the hadith scholars mentioned to him, saying, **'He created him in His image.' He said, 'In the image of clay.' So, he said, 'This is the speech of the Jahmiyyah.'"**

حَدَّثَنِي أَبُو صَالِحٍ، ثنا مُحَمَّدُ بْنُ دَاوُدَ أَبُو جَعْفَرٍ الْبَصْرَوِيُّ، نا أَبُو الْحَارِثِ الصَّائِغُ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ: يَا أَبَا عَبْدِ اللَّهِ قُلْتُ لِرَجُلٍ: لَا نَقُولُ: إِنَّ وَجْهَ اللَّهِ لَيْسَ بِمَخْلُوقٍ، فَقَالَ: لَا إِلَّا أَنْ يَكُونَ فِي الْكِتَابُ نَصٌّ، فَارْتَعَدَ أَبُو عَبْدِ اللَّهِ، وَقَالَ: «أَسْتَغْفِرُ اللَّهَ، سُبْحَانَ اللَّهِ، هُوَ الْكُفْرُ بِاللَّهِ، أَحَدِّثُكَ فِي أَنَّ وَجْهَ اللَّهِ لَيْسَ بِمَخْلُوقٍ؟

125 - Abu Salih narrated to me, saying: Muhammad Ibn Dawud Abu Ja'far al-Basri narrated to us, saying: Abu al-Harith al-Sa'igh narrated to us, saying: "I said to Abu 'Abd Allah, **'O Abu 'Abd Allah, I said to a man, "We do not say that the Face of Allah is not created," and he said, "Not unless there is a clear text in the Book."'** Abu 'Abd Allah trembled and said, **'I seek Allah's forgiveness! Glory be to Allah! This is disbelief in Allah! Am I telling you that the Face of Allah is not created?'"**

وَحَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ مُحَمَّدِ بْنِ رَجَاءٍ، ثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ شِهَابٍ، ثنا الْأَثْرَمُ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ: حَرْبٌ مُحَدِّثٌ، وأنا عِنْدَهُ بِحَدِيثٍ: [٣٣١] «يَضَعُ الرَّحْمَنُ فِيهَا قَدَمَهُ»، وَعِنْدَهُ غُلَامٌ، فَأَقْبَلَ عَلَى الْغُلَامِ فَقَالَ: إِنَّ لِهَذَا تَفْسِيرًا؟ فَقَالَ أَبُو عَبْدِ اللَّهِ: انْظُرْ كَمَا تَقُولُ الْجَهْمِيَّةُ سَوَاءً

126 - And Abu Hafs 'Umar Ibn Muhammad Ibn Rajaa' narrated to us, saying: Ahmad Ibn 'Abdullah Ibn Shihab narrated to us, saying: Al-Athram narrated to us, saying: "I said to Abu 'Abd Allah, **'Harb is narrating a hadith,' while I was with him, the hadith: "The Most Merciful will place His foot in it..." And he had a young servant with him. He turned to the servant and said, 'Does this have an interpretation?' Abu 'Abd Allah said, 'Look, this is exactly what the Jahmiyyah say.'"**

حدثنا أبو الحسين محمد بن أحمد بن أبي سهل الحربي قال: حدثنا أحمد بن مسروق الطوسي قال: حدثنا إبراهيم بن سعيد الجويبري قال: سمعت سفيان بن [٤٢٩] عيينة يقول السيوف أربعة نزل بها القرآن ومضت بها السنة وأجمعت عليها الأمة سيف لمشركي العرب على يدي رسول الله صلى الله عليه وسلم وهو قول الله تعالى {وقاتلوا المشركين كافة} وسيف لأهل الردة على يدي أبي بكر رحمه الله وهو قوله {تقاتلونهم أو يسلمون} وسيف لأهل الكتاب على يدي عمر رضي الله عنه {قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ} وسيف في أهل الصلاة على يد علي بن أبي طالب رضي الله عنه {وإن طائفتان من المؤمنين اقتتلوا ...} الآية ولولا علي ما عرف قتال أهل القبلة

127 - Abu al-Husayn Muhammad Ibn Ahmad Ibn Abi Sahl al-Harbi narrated to us, saying: Ahmad Ibn Masruq al-Tusi narrated to us, saying: Ibrahim Ibn Sa'id al-Jawbari narrated to us, saying: "I heard Sufyan Ibn 'Uyaynah saying, 'There are four swords with which the Qur'an was revealed and the Sunnah was established, and upon which the Ummah has agreed: A sword for the polytheists of the Arabs at the hands of the Messenger of Allah - may Allah's peace and blessings be upon him - which is the saying of Allah - Exalted is He: **"And fight against the disbelievers collectively."** [Surah al-Tawbah: 123] **And a**

sword for the people of apostasy at the hands of Abu Bakr - may Allah have mercy on him - which is His saying: "You will fight them or they will embrace Islam." [Surah al-Fath: 16] And a sword for the People of the Book at the hands of 'Umar - may Allah be pleased with him: **"Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful..."** [Surah al-Tawbah: 29] And a sword for the people of prayer at the hands of 'Ali Ibn Abi Talib - may Allah be pleased with him: **"And if two factions among the believers should fight..."** [Surah al-Hujurat: 9] And were it not for 'Ali, the fighting against the People of the Qiblah would not have been known."

حدثني أبو صالح, قال: حدثنا أبو الأحوص قال: حدثنا حجاج بن منهال قال: حدثنا المبارك بن فضالة عن الحسن قال لما قبض رسول الله صلى الله عليه وسلم ارتدت العرب عن الإسلام إلا أهل المدينة ومكة فنصب بهم أبو بكر الحرب فقالوا فإنا نشهد أن لا إله إلا الله ونصلي ولا نزكي فمشى عمر والبدريون إلى أبي بكر فقالوا لأبي بكر دعهم فإنهم إذا استقر الإسلام في قلوبهم [٨٤٢] وثبت أدوا فقال والله لو منعوني عقالا مما أخذ رسول الله صلى الله عليه وسلم قاتلتهم عليه قاتل رسول الله صلى الله عليه وسلم الناس على ثلث شهادة أن لا إله إلا الله {فإن تابوا وأقاموا الصلاة وآتوا الزكاة فخلوا سبيلهم} والله لا أسأل الناس فوقهن ولا أقصر دونهن فقال له عمر أليس قد قال رسول الله صلى الله عليه وسلم أمرت أن أقاتل الناس حتى يقولوا لا إله إلا الله فإذا قالوها عصموا مني دماءهم وأموالهم إلا بحقها وحسابهم على الله عز وجل قال أبو بكر فهذا من حقها فقال عمر رضي الله عنه فلما رأيت أبا بكر انشرح صدره لقتالهم رأيت أن الحق في ذلك وفي أن أتبعه فاتبعته فقاتل من أدبر

128 - Abu Salih narrated to me, saying: Abu al-Ahwas narrated to us, saying: Hajjaj Ibn Minhal narrated to us, saying: Al-Mubarak Ibn Fadalah narrated to us, from al-Hasan, who said: "When the Messenger of Allah - may Allah's peace and blessings be upon him - passed away, **the Arabs apostatized from Islam except for the people of Medina and Mecca. So, Abu Bakr waged war against them. They said, 'We bear witness that there is no deity worthy of worship but Allah, and we pray, but we will not pay Zakat.'** 'Umar and the Badriyyun (veterans of the Battle of Badr) went to Abu Bakr and said, 'Leave them, for if Islam settles in their hearts and becomes firm, they will pay.' **He said, 'By Allah, if they were to withhold from me a rope from what the Messenger of Allah - may Allah's peace and blessings be upon him - took, I would fight them for it! The Messenger of Allah - may Allah's peace and blessings be upon him - fought the people for three things: the testimony that there is no deity worthy of worship but Allah, establishing prayer, and paying Zakat. "So if they repent, establish prayer, and give zakah, let them [go] on their way." [Surah al-Tawbah: 5] By Allah, I will not ask the people for more than that, nor will I accept less.'** 'Umar said to him, 'Did the Messenger of Allah - may Allah's peace and blessings be upon him - not say, **"I have been commanded to fight the people until they say, 'There is no deity worthy of worship but Allah.' So, when they say it, their blood and wealth are protected from me except by right, and their reckoning is with Allah - Exalted and Majestic is He"?'** Abu Bakr said, **'This is part of its right.'** 'Umar - may Allah be pleased with him - said, 'So, when I saw that Abu Bakr's heart was content with fighting them, I saw that the truth was with him and that I should follow him. So, I followed him and fought those who turned back.'"

قال الحسن رحمه الله فقاتل من أدبر بمن أقبل حتى دخلوا في الإسلام طوعا أو كرها وبرز رأي أبي بكر على رأيهم وسموا أهل الردة بمنعهم الزكاة فقالوا إنا نزكي لكن لا ندفعها إليك فقال لا والله [٨٤٣] حتى آخذها كما أخذها رسول الله صلى الله عليه وسلم فأضعها في مواضعها

129 **- Al-Hasan - may Allah have mercy on him** - said: "So, he fought those who turned back with those who came forward until they entered Islam willingly or unwillingly. And Abu Bakr's opinion prevailed over theirs. They were called the people of apostasy because they refused to pay Zakat. They said, "We will pay Zakat, but we will not give it to you." He said, "No, by Allah, I will take it as the Messenger of Allah - may Allah's peace and blessings be upon him - took it, and I will put it in its proper places."

